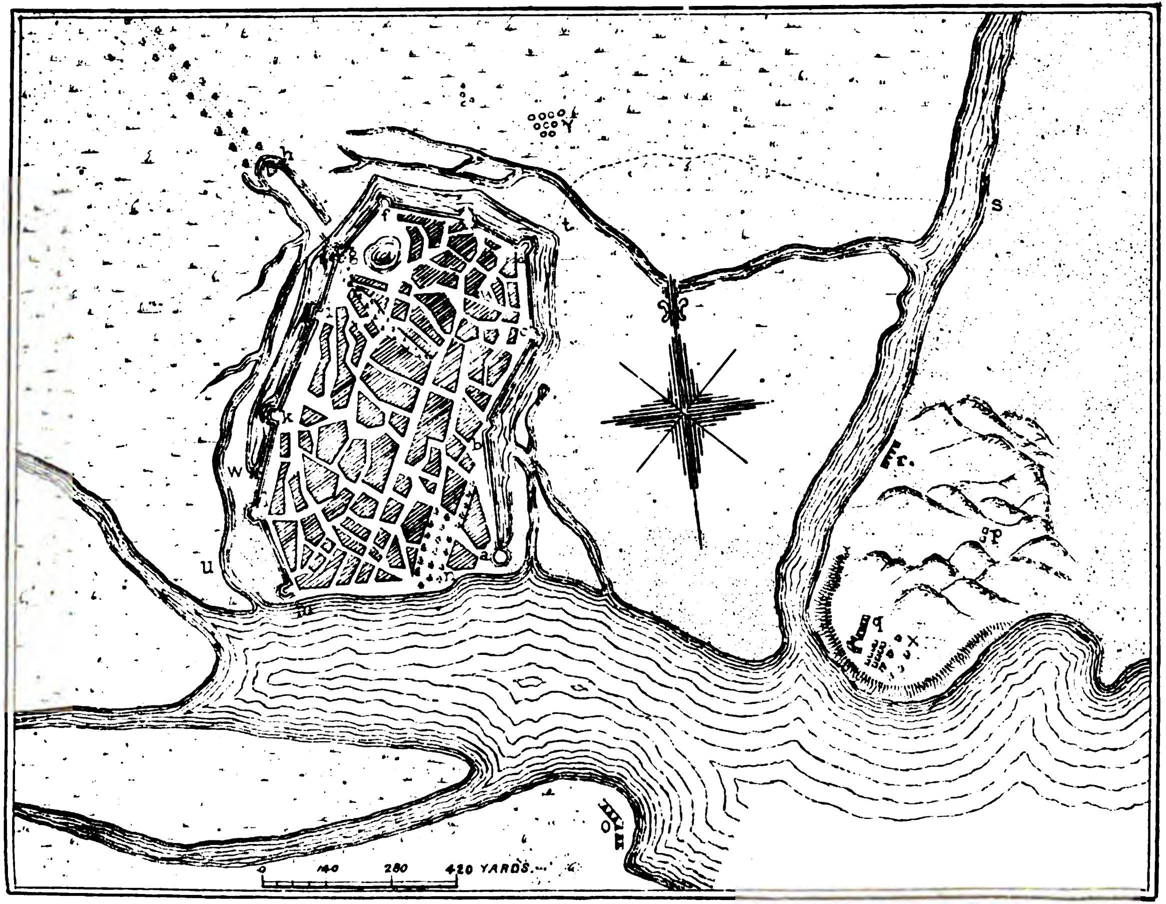
MASULIPATAM. TAKEN BY STORM ON THE NIGHT OF THE 7TH APRIL 1759 BY THE ENGLISH TROOPS UNDER THE COMMAND OF LT. COL. FORDE.



REFERENCES

BASTIONS & DEFENCES — **GUNS.**

a. FRANCOIS 8
b. DUTCH 5
c. ST. JOHN'S 18
d. CAMELEON 10
e. SMALL GATE 8
f. CHURCH YARD 8
g. GREAT GATE 8
h. RAVELIN 5
i. PETTAH 6
k. ENGADOUR 8
l. SALINE 8
m. ST. MICHAEL 8
n. WATER GATE 4
o. BATTERY ON THE OTHER SIDE OF THE WATER TO FLANK THE ENGLISH BATTERIES 4

THE ATTACK

p. 2. 12 lb
q. 2. 18 lb 2. 24 lb & 2 MORTARS.
r 2. 18 lb & 2. 24 lb
s.t. THE TRACK THE TROOPS MARCHED TO THE STORM
u. THE FALSE ATTACK MADE BY THE SEPOYS.

W. THE SLUICE
X. THE FISHING TOWN
Y. FRESH WATER WELLS.

A

MANUAL

OF THE

KISTNA DISTRICT,

IN THE PRESIDENCY OF

MADRAS.

COMPILED FOR THE GOVERNMENT OF MADRAS.

BY

GORDON MACKENZIE,

MADRAS CIVIL SERVICE.

INDIAN INSTITUTE

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PREFACE.

THE Government of Madras in Order No. 1,751, dated 23rd December 1880, entrusted me with the duty of compiling the Manual of the Kistna District. Mr. G. D. Leman, C. S., who had been for some time engaged upon this work, courteously placed at my disposal the materials which he had collected and these greatly lightened my task. Many of these papers were in the handwriting of that talented officer, Mr. Kruttiventi Ananda Rao, Tahsildár of Nandigáma, to whom I tender my most sincere thanks for the invaluable assistance he has at all times afforded me. I have also to acknowledge the help given me by the many gentlemen who have replied to my requests for information on various subjects. Among them I may specially mention Colonel J. O. Hasted, R. E., Mr. J. W. Rundall, Superintending Engineer, Mr. R. Bruce Foote of the Geological Survey, Mr. Robert Sewell, C. S., Mr. Chevendra Venkatachellam, Tahsildár of Guntúr, and Mr. Bukkápatnam Rághava Chárlu, Revenue Inspector of Guntúr. The information supplied by these gentlemen was the more welcome because I compiled the Manual at a remote station without access to any library or books of reference.

GORDON MACKENZIE.

COONOOR,
NILAGIRI HILLS,
The 16*th April* 1883.

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KISTNA DISTRICT MANUAL.

CHAPTER I.

EARLY OR HINDU PERIOD.

The Kistna District is a District of the Madras Presidency, situated on the coast of the Bay of Bengal, at the mouth of the great river Krishna or Kistna, which gives it the name it bears. It is a tract of country 8,471 square miles in area, so may be roughly said to be as large as Wales or as Lancashire and Yorkshire combined. The Coast Districts of Godávari and Nellore are on the north and south, and inland it is bounded by the Nizám's territory and by the Karnúl District. The configuration of the District is not very symmetrical. A glance at the map shows that its limits include the alluvial slope on either side of the river Kistna, and the hilly country through which the river flows after quitting the Nizám's dominions, but above that point the District has the river itself for a boundary and extends to the south-west, along its right bank, as far as the mountainous Palnád, a Taluq adjoining and in every feature resembling the inland Karnúl District.

The Kistna District was formed in December 1859, under the orders of Sir Charles Trevelyan's Government, and comprises the whole of the former Guntúr District and portion of the former Masulipatam District. There had been before that date three Districts, the Guntúr, Masulipatam and Rájahmundry, and it was considered advisable to form them into two Districts, Kistna and Godávari, each containing the extensive irrigation system recently established in the Delta of the mighty river that gave each District its name. These irrigation works, one of the greatest triumphs of British rule in India, will be described hereafter, along with other matters of interest connected with the Kistna District, but this opening chapter will be devoted to a sketch of what is known of the District's early history.

The materials are very scanty for any history of Southern India in ancient times. Doubtless this land may have been inhabited even before European countries, for tropical Asia was the cradle of

the human race, and there is no obstacle, such as an inland sea, to prevent wandering tribes from traversing the whole Indian Peninsula. The Geologists found along this coast stone weapons, similar to those discovered at Abbeville in France, and this is the earliest trace of the presence of man in the Kistna District. These stone implements at Abbeville were said to be of the Palæolithic or early stone age, but there is nothing except the similarity in form to lead us to hold that the weapons found here are of equal antiquity, for no fossil remains were found in the lateritic clay and gravel in which these stones were imbedded. On the contrary, they may be of recent periods. Laterite is a very recent formation, and is even said to be forming now. The Andaman islanders, on the opposite side of the Bay of Bengal, use stone implements to this day, and it is possible that the prehistoric men who dropped the stone axes and spear heads, which Mr. Bruce Foote[1] found along the Gundla Kamma river and on the east of the Mangalagiri hill, did not live many thousand years ago.

The next trace of man's handiwork on this portion of the earth's surface is the existence of numerous stone circles, cairns or cromlechs in many parts of this District, especially in the inland Taluqs of Nandigáma, Sattenapalle and the Palnád.[2] Bishop Caldwell, in his Dravidian Comparative Grammar, considers that these are the work of a prehistoric race of whose existence no tradition now exists, and that they may be of equal antiquity with the Scytho-Druidical barrows of Europe which they resemble. In Europe, however, these stone circles and cromlechs are considered to belong to the bronze age, while in India, especially in this part of the country, they contain iron implements and glazed pottery, which would be characteristic of a later period. It has been found, moreover, that the erection of

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1 Foote: Madras Journal, Lit. Sci., Ser. 3, Pt. 2, p. 1, Pls. 1—XV (1866). Quarterly Journal Geol. S., 1868, p. 484. Memoirs G. S. India, X, p. 43. These stone weapons were of quartzite. Those found near Abbeville were of flint.

2 Readers wishing further information about these cromlechs, cairns, menhirs, dolmens, kistvaens or barrows are referred to Fergusson's "Rude stone monuments," pp. 455-509, also Lubbock's "Prehistoric Times," 3rd ed., p 127. A great deal has been published about them in India. Those near Guntúr have been described by Fergusson, Journal R. A. S., New Series III, p. 143; and those in the Nizám's Territory by Mulherau, Proc. A. S. B., 1868, p. 116, Pl. I, p 148; also by King J. A. S. B., 1877, XLVI, Pt. 1., p. 179, Pls. XI-XII, and by Meadows Taylor, Journal, Bombay Br., R.A. S. III, Pt. 2, p. 179, IV, p. 380.

For those in other parts of the Presidency, see Congreve, Madras Jour. Lit. Sci. XIV. 847, p. 77; or XIII, 1844, p. 47; also Saxton, Proc. A.S. B., 1870, p. 52; Cole, Indian Antiquary II, 86; Phillips, Indian Antiquary, II 223; Walhouse, J. R. A. S., New Series VII; p. 17; and Kearns, Mad. Jour. Lit. Sci. XXI, 27.

rude stone monoliths is still practised by some of the wilder tribes in India, so the date of such monuments cannot be referred with certainty to prehistoric times.[1] Indeed, Mr. Robert Sewell, who examined many of them in this District, suggests that these circles are the rude beginnings of the idea developed in the Buddhist *stúpa* or tope, and that the early race were the progenitors of the later Buddhists, while Dr. Cornish, in his Census Report for 1871, attributed an antiquity greater than that of these *tumuli* to the carved stone representations of the cobra, symbols of the primitive tree and serpent worship.

It is therefore possible that the earliest tribes to settle in the forests, which doubtless covered this District, were the hunters, whose representatives still linger among us in the Chentsus and Yerikalas,[2] races which Mr. D. F. Carmichael, in his Vizagapatam Manual, holds to be identical with the Savura Khonds, the Sabaræ of Ptolemy. These aboriginal tribes appear to have, in some instances, a type of feature almost Malay, but Bishop Caldwell, in his Comparative Dravidian Grammar, says that their language is Dravidian and that there are not sufficient grounds to separate them ethnologically from the body of the Dravidian population of Southern India. Accepting this view, these wild tribes would represent a small section of the Dravidian people who did not accept the Brahmanical religion and remained in their forest fastnesses, invoking sylvan deities or appeasing malevolent spirits by bloody sacrifices, while the majority of the Dravidian shepherds or cultivators acquiesced in the worship of Vishnu and Siva and formed the bulk of the Sudra caste in Southern India.

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[1] Manual of Geology of India, I, 444. Primitive barbarism may exist side by side with the latest science of the nineteenth century. A storm wave might at the present day engulf in one stratum of mud, to puzzle Geologists in future ages, a steam engine and the stone weapons of the Andaman islanders. An amusing anecdote from Central India tells how the arrows in the quiver of a Bhil were examined. He had fitted one arrow with a stone head and tipped another with telegraph wire! As regards these stone circles they are to this day erected by the Savuras in Ganjam, said to be the same race as the Yerikalas of this District.

[2] The Chentsus and Yerikalas speak a language of their own, and are not yet absorbed in the ordinary Hindu population. They bear a bad reputation. Other wandering tribes are the Yanádis, described at length in Mr. Boswell's Nellore Manual, and the Sukális, Lambádis, or Brinjáris, who gain their living as carriers with pack bullocks and much resemble the gypsies of Europe. They appear to come from the Central Provinces, for they speak a *patois* of Hindustani and Marathi. In some instances they are said to be descendants of some members of the horde of Pindáris that devastated this country in 1816, but this is doubtful.

There is no doubt that the mass of the populace of this Presidency, speaking the cognate Dravidian languages (which include Telugu, the vernacular of the Kistna District) are Turanian in their origin, and Bishop Caldwell maintains that their language shows that they had attained to a high level of civilization before the advent of Aryan colonists, with Sanskrit additions to the Dravidian tongues. It is as possible to speak Telugu, using no words derived from Sanskrit, as it is to speak English, using no words of Latin derivation, and Sanskrit may have been imported to Southern India as recently as Latin was brought into England. The Brahmans, no doubt, say otherwise and claim a fabulous antiquity for their presence in this Peninsula, and some European authors have been willing to concede a remote date to their arrival here. Thus Professor Wilson[1] places it in the tenth century before the Christian era, and Bishop Caldwell surmises that the present divisions of caste may have existed for twenty-five centuries.

But recent authors have inclined to cast aside the Brahmanical legends of their occupation of Southern India, ("lying gabble" is the strong phrase used by General Cunningham), and to accept nothing except what is established by some inscription on ancient monuments, or is mentioned by some ancient author. In this spirit Dr. Burnell writes: "There is not the least mention of any Telugu Kingdoms "in the Asóka inscriptions. (B. C. 250.) Probably that part of "India was not then civilized at all but inhabited by wild hill tribes;" and maintains that possibly even the Buddhists had not come here at that epoch, and that the Brahmans did not arrive to supplant the Buddhists until some time after the Christian Era.[2]

It is, however, probable that the Buddhists had penetrated so far, if not at the time of the Asóka edicts, at least very soon after

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[1] The Brahmanical writings refer in very uncomplimentary terms to the races who pre-occupied the country, calling them monkeys, goblins or demons and thus describing their physical peculiarities: "Of the complexion of a charred stake, with flattened features and of dwarfish stature, short arms and legs, black as a crow, with projecting chin, broad and flat nose, red eyes and tawny hair." The Padma Purána adds a wide mouth, large ears and a protuberant belly.—(Wilson's Preface to the Catalogue of Mackenzie MSS.)

[2] The Brahmanical poems and legends are certainly of very little historical value. As Dr. Burnell says: "The localisation of the events of the Mahábhárata and Ramáyana is "endless: every few miles in S. India one can find the place where some battle or other "event occurred. Such legends are absolutely worthless, for they prove no more than "that the Mahábhárata and Ramáyana are or were favourite stories over a large part of "the East. * * The real history of South India can be gathered only from inscriptions." In short one can no more base a history of the Kistna District on such material, than one could base a history of Kent upon King Lear and the Morte d'Arthur.

that date. The Buddhist remains at Amrávati on the right bank of the Kistna, nearly seventy miles from its mouth, bear inscriptions in the Gupta character which are referred to the second century after Christ and may possibly be older than that, while the Buddhist *stúpa*, very recently discovered on the north bank of the river near Jaggayyapet and now being examined by Dr. Burgess, is said to be of date so remote as B. C. 200, or only half a century later than the Asóka edicts. We may therefore conclude that for some time before and after the Christian Era, Buddhism was firmly established on the banks of the Kistna.

This religion gave way before the Brahmans and a sect of Buddhist dissenters termed Jains. The Brahmans are said to have been invited by the King of Dharani Kóta, Mukkanti[1] Pallava, in the third century A. D., or by a King named Sudakshana, about the same date, to Srikakulam, a shrine lower down the Kistna. Both legends are current, but the history of this period is very obscure. The Pallava dynasty may be the line of Kings which is shown, by two copper plates which Dr. Burnell deciphered, to have reigned in the fourth century A. D. over "Vengi desha;" but this Kingdom is not mentioned by Ptolemy or in the Periplus of the Red Sea.[2]

In 640 A. D. we have an account written by the Chinese pilgrim, Hiouen Tsang, who travelled through India to see the Buddhist monasteries. He speaks of the kingdom of Anta-lo (Andhra) with its capital Ping-ki-lo (Vengi) and in Dhanakacheka (Dharani Kóta ?) describes two very extensive Buddhist monasteries, the Eastern and Western. Mr. Robert Sewell thought that the locality of these monasteries could be fixed at Bezváda on the Kistna, but Mr. Fergusson and Dr. Burgess do not agree with that opinion and consider that the site of the two monasteries must be found elsewhere. The Chinese traveller describes the monasteries as surrounded by trees and gushing fountains, which may indicate a great clearance of forest and lessening of rainfall in the last twelve centuries. He mourns over the decay of Buddhism, decay caused

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[1] Mukkanti is Telugu for three-eyed; in Sanskrit, Trilochana. Dharani Kóta immediately adjoins Amrávati. There are coins to be found there of the Andhra Kings of Magadha of the first century A. D.

[2] Dr. Burnell quotes Pliny VI, 67, "Insula in Gange est magnæ amplitudinis gentem continens unam nomine Modogalingam" and takes this to be Mudu Kalinga, the three Kalingas. The name Kalinga is used as late as a grant by King Yuddhamalla circa 940, which says: "Vengi bhuvah patir abhút Trikalinga Kotteh." See the question discussed in Burnell's Elements of S. Indian Palæography, p. 23.

perhaps as much by the opposition of the Jains as by the advent of the Brahmans, for the Jains did not disappear from the Kistna District until six centuries after Hiouen Tsang's visit.

By this date, A. D. 640, it is certain that the Pallava dynasty of Vengi had been conquered by the Chálúkya Kings of Kalyánpúr. Some would place this conquest as far back as the time of Vishnu Vardhana, great grand-father of Sattyasráya Vallabhendra, in the fourth century, but, at all events, the territory was divided about A. D. 605 and Vengi was given to Kubja Vishnuvardhana, the younger brother of Sattyasráya Vallabhendra, King of Kalyánpúr. This Kubja Vishnuvardhana founded a dynasty, known as the Eastern Chálúkya Kings, who reigned for four centuries. Dr. Burnell has drawn up a list of these kings from five copper plates which he read. Other plates have been given by Mr. Fleet in the Indian Antiquary and one of Ammarája II was recently discovered in Répalle Taluq, so the following list of names and dates may have to be corrected from time to time, as inscriptions come to light.

	A. D.	
Kubja Vishnuvardhana I	605	
Jáyasimha Vallabha I	623	
Indra Bhattáraka	656	
Rája Narendra Vishnuvardhana II ...	656	
Mangi Yuvarája	665	
Jáyasimha Vallabha II	690	
Kaikkili	703	
Vishnuvardhana III	703	
Vijayáditya Bhattáraka I	740	
Vishnuvardhana IV	758	
Vijayáditya Narendra Mrigarája II ...	794	
Kali Vishnuvardhana V	842	
Gunanka Vijayáditya III	844	Todapa 940 Yuddhamalla 940 reigned 7 years.
Chálúkya Bhíma	888	
Vikramáditya	918	
Kollabhiganda Vijayáditya	919	
Ammarája	920	
Rája Bhíma	927	
Ammarája	945	
Interregnum	973	
Saktivarma	1004	
Vimaláditya	1016	

Rája Rája Narendra	... ...	1023
Rajendra Chola	... ...	1064
Kulottunga Vishnuvardhana VII	...	1079
Víra Chola	... ...	——

There are grants by this dynasty in the Rájahmundry country down to A. D. 1182, but long before that date the Chola Kings of the South had extended their power thus far, probably by some intermarriage, and in the Guntúr country there are grants by some members of the Gonka family, who appear to have been hereditary Viceroys of the Chola Kings. They were:—

		A. D.
Gonka Chola	... ...	1109
Rájendra Chola	... ...	1126, 1132, 1141
Gonka Rája Prudhivisvara	... ...	down to 1186

Other grants show that the Rájas of Orissa or Cuttack had extended their power as far south as this District.

		A. D.
Bala Bháskara Deva	... ...	1134
Ganapati Deva ...	... ...	1145
Visvámbara Deva	... ...	——

These grants cannot easily be reconciled, but the history of any period must necessarily be obscure when our only materials for it are the titles that "rust on medals or on stones decay." The recitals in royal grants may be utterly misleading. They may refer to sovereignty claimed but not enjoyed, they may commemorate temporary conquests or they may be entirely obsolete, as obsolete as the title of King of Jerusalem, borne by Amadeus of Savoy, or the title of King of France, borne by George III of England.

Therefore I hesitate to put forward the following list of Jain Kings of Dharanikóta compiled from several inscriptions, of which the most important is on a stone in the street of Yanamadala village, Guntúr Taluq.

			A. D.
1	Kota Bhíma rája	... ...	
2	Kota Kéta rája	... ...	1182
3	Kota Bhima rája	... ...	
4	Kota Kéta rája	... ...	1209
5	Kota Rudra rája	... ...	
6	Kota Béta rája	... .	

This last King Kota Béta rája married Ganapamba, daughter of Ganapati Déva, King of Varangal, and his wife Rudramma. This account differs from that given at page cxxxi of Wilson's Mackenzie Catalogue which makes Ganapati Déva's only daughter marry a Chálúkya prince of Rájahmundry. Mr. Taylor on page 231 of vol. xxxix of Selections from Madras Records makes this princess marry Vírabhadra and on the following page gives an interesting account of how the offspring of this marriage, the great Pratápa Rudra of Varangal, went to Dharanikóta and drove out the Jains. This narrative, however, is legendary. The title Mukkanti (three-eyed) which was given to Trinetra Pallava, a monarch supposed to have reigned at Dharanikóta a thousand years previously, is now transferred to this Pratápa Rudra; and evidently historical accuracy is not to be expected in the deductions by Messrs. Wilson and Taylor from the Mackenzie MSS. But undoubtedly at this period, the close of the thirteenth century, we hear the last of the Jains. Ganapati Déva, who reigned at Varangal A. D. 1190–1258, and built round Varangal the single stone wall, which gave it the name of Eka sila nagaram, or, in its Tamil form, Orukkal, whence Varangal, was an active persecutor of the Jains and throughout his wide dominions, which included the sea coast from Divi to Nellore, erected Brahmanical temples. Possibly he may have married his only daughter to the Jain kinglet of Dharanikóta for political reasons, to absorb in his kingdom the territory of this petty ruler, and Pratápa Rudra, the son born of this mixed marriage, would naturally follow his mother's faith. It seems to have been under Pratápa Rudra that the Jains finally disappeared and the Brahmans were without a rival. Mr. Taylor on page 236 quotes from a Jain author who saw in the carrying captive Pratápa Rudra to Delhi only a righteous retribution befallen him for his treatment of the Jains.

To return to Ganapati Déva, the grandfather of Pratápa Rudra, "who crushed Jains in oil mills." Upon his death in A. D. 1248 or 1258, the government was assumed by his widow, Rudramma, one of the many women in Indian history who have left a reputation as skilful rulers. It was during the regency of this widowed queen that the Venetian traveller, Marco Polo, visited this country, about the year 1290. He seems to have landed at Mótupalle, now an obscure fishing village in the Bápatla Taluq. The following passage is taken from Col. Yule's Marco Polo II, 295: "When you leave

"Maabar and go about a thousand (some copies have five hundred) "miles in a northerly direction, you come to the kingdom of Mut-"fili. This was formerly under the rule of a king, and since his "death, some forty years past, it has been under his queen, a lady "of much distinction, who, for the love she bore him never would "marry another husband. And I can assure you that during all "the space of forty years, she administered her realm as well as "ever her husband did, or better; and as she was the lover of "justice, of equity and of peace, she was more beloved by those of "her kingdom than ever was lord or lady of theirs before. * * "In this kingdom also are made the best and most delicate buck-"rams and those of the highest price; in sooth they look like the "tissue of a spider's web. There is no king or queen in the world "but might be glad to wear them."

This Queen Rudramma transferred the royal authority to her daughter's son, Pratápa Rudra, in the year 1292 or 1295. Tradition and some inscriptions have doubtless exaggerated the extent of this prince's territories in saying that they extended from the Godávari to Cape Comorin, but Professor Wilson thinks that his dominions probably included all between the fifteenth and eighteenth parallels of latitude. There are numerous grants of Pratápa Rudra in this District, even in the Palnád,[1] and they come down as late as 1319. In 1323 he was taken captive by the Muhammadans and carried to Delhi and this was an irretrievable disaster; for although his son Víra Bhadraya asserted his independence in 1344 he failed to regain the lost dominions of his father and the Mussulman kingdom of Kulburga steadily advanced until in 1425 Varangal was included within its limits.

The captivity of Pratápa Rudra in 1323 left his kingdom without a ruler. The northern provinces probably fell under the sway of the Orissa Rájas but this portion of his dominions acknowledged the authority of the Reddi kings of Kondavídu. The founder of this family was Donti Aliya Reddi, a cultivator of Anumakonda, who amassed enormous wealth, tradition says by discovering the alchymists' secret of the process of transmuting metals into gold, and migrated to Kondavídu. On the downfall of Pratápa Rudra

[1] The early history of the Palnád is unknown. Mr. R. Sewell has translated popular legends of no historical value. At page 304 of the Mackenzie Catalogue reference is made to a war in the thirteenth century between Kátama Rája of Yerragada and Padma Nayak of Palnád on the one hand and Siddhi Rája of Nellore on the other. The quarrel arose about pasture for cattle. The army of Siddhirája was commanded by Tikkana Mantri, nephew of the poet Tikkana Somayáji.

the eldest son Pulayya Véma Reddi found himself independent and established himself in the hill fort of Kondavídu, which had doubtless been a stronghold for some centuries previous to this date. He also possessed himself of the fortresses of Bellamkonda, Vinukonda, and Nagarjunakonda in the Palnád. His brother Anuvéma Reddi extended his dominions to Rájahmundry on the north, Kanchi on tho south and Sriselam on the west. Kondapalle hill fort is said to have been built in his reign. An inscription at Amarésvaram dated 1361 states that Anuvéma Reddi was in possession of Kondavídu, Addanki and Raichur (?), that he repaired the temple at Amrávati and the causeway at Srisélam and that he defeated various Rájas including the kings of Varangal. This last boast probably relates to the unsuccessful efforts of Vírabhadraya in 1344 and later to regain his father's territories from the Muhammadans on the one hand and the Orissa Rájas and Kondavídu Reddis on the other. This Anuvéma Reddi was succeeded by his brother Aliya Véma Reddi who was succeeded by the fourth brother Komaragiri Reddi, a ruler of bad reputation, who was followed by his sons Komati Venka Reddi, and Racha Véma Reddi, the last of the line, who after an evil reign of four years was assassinated by a peon named Choudari Yellappa in 1428. The dates of these six Reddi kings are as follows :—

			A.D.
Pulayya Véma Reddi	...	...	1328
Anuvéma Reddi ...	...	...	1340
Aliya Vema Reddi ...	...	...	1370
Komaragiri Reddi ...	...	...	1382
Komati Venka Reddi	...	...	1396
Racha Véma Reddi	...	...	1424

These Kondavídu Reddis were great patrons of Telugu literature. The poet Srinádha with his brother-in-law Bommara Pota rájá flourished at their Court and sang their praises.

On the extinction of the Reddi dynasty the Gajapati kings of Orissa extended their power over this District. The name of Kapilésvara Gajapati is preserved by the village Kapilésvarapuram in Núzvídu. He was succeeded by Vidyádhara Gajapati, who built Vidyádharapuram and constructed a reservoir at Kondapalle. His wife Bhavánamma and his two daughters Muttiyálamma and Paidamma gave their names to Bhavánipuram, Muttiyálammapádu and Paidurpádu in Bezváda Taluq. He was followed by Hamvíra, Langúla, Purushottama and Pratápa Rúdra.

About the year 1516 the great Karnataka king of Vijayanagar, Krishna Ráya, conquered the whole of this country and left many inscriptions to perpetuate the memory of his victories. The farthest north is the one at Simháchellam, near Vizagapatam, which is given in Telugu and English in Mr. Carmichael's Manual. He restored Kondapalle to the Orissa Rája but retained Kondavídu.

He was succeeded by:

Achuta Ráyalu Sadasíva Ráyalu Rámadéva Ráyalu Tirumaladéva Ráyalu Sríranga Ráyalu Venkatapati Ráyalu	1543 to 1579.

As will be recounted in the following chapter Kondavídu fortress was in 1579 finally taken by the Muhammadans and the Hindu rule in the Kistna District came to an end.

The above is the chronology of the Hindu period before the Mussalman absorption of this District. Chronology alone, for no materials exist for a history of the people. The only two glimpses we get from without are the visits of the Chinese and Venetian travellers in 640 and 1290, and, with that exception, all our information has come from inscriptions on stone and copper or from Brahmanical writings and these throw little light on the state of the country.

The Brahmans' books are singularly valueless in this regard. After perusing pages of puerile legend we come on some such fact as that Pulayya Véma Reddi dedicated 108 temples to the worship of Siva, but we look in vain for any account of how Pulayya Véma Reddi founded his kingdom on the ruins of the Varangal power or for any description of the people over whom Pulayya Véma Reddi ruled. It must be said, however, that the Hindus change very little and that their customs now are probably the same that they were five hundred or a thousand years ago, the same villages, the same cultivation, the same arts and industries.

It would no doubt be interesting to find any indication of change of climate, for it is supposed that in former centuries, before the forests were cleared, there was a much heavier rainfall. Hiouen Tsang's description of Dhanakacheka with trees and gushing fountains supports this idea, but we have seen that even in the thirteenth

century there were quarrels about pasture land, bitter enough to cause war, and we shall see in the following chapter that the Muhammadan historians described famines in 1423 and 1474, in language that might have applied to the Guntúr famine of 1832. We cannot say, therefore, that there is historical evidence that the climate has become worse.

Mention has been made of the poet Srinádha at the Court of the Kondavídu Reddis. Other Telugu poets were Nannaya Bhattu who flourished at Rájahmundry in the eleventh century, Tikkana Somayáji, a native of Guntúr, who died at Nellore in the thirteenth century, and the famous company of eight poets who adorned the Court of the conqueror Krishna Ráya :—

1. Alasani Peddanna.
2. Mukka Timmanna.
3. Tenáli Ramalingam.
4. Bhattu Murti.
5. Kavi Dhayeti.
6. Pingali Suranna.
7. Pillaramarri China Viranna.
8. Rámabhadra Kavi.

In these old Telugu writings the country near Amrávati is called Krornád or the new country which indicates that the Telugu people came from inland. The Répalle country is called Vélnád or outer country and Palnád appears to be Pallenád or country of hamlets.

The foregoing sketch indicates all that is as yet known of the early history of this District but much more may be brought to light by the investigations of the Archæological Survey or of private individuals, for there is hardly a village in the District that has not inscriptions on stone, some of them ancient and "illegible," so the field that awaits the explorer is vast. As a specimen is given portion of the inscription on the stone in the street of Yanamadala, but part is now worn away by the villagers grinding lime on the stone.

CHAPTER I.—APPENDIX.

Translation of portion of the inscription on a stone in the street of Yanamadala village, Guntúr Talúq.

SANSKRIT VERSES.

1. O people! pray always to God, who destroys obstacles as the sun dispels the darkness and is praised by spirits, who are gratified when their desires are fulfilled.

2. Glory be to the tusk of the mighty Boar, by which tusk the earth with its golden mountain being upraised appears like an umbrella.

3. There was a dynasty of Kákati kings famous throughout the world. The scions of this house became skilled rulers of the earth.

4. A heroic prince named Proluràzu was born in that family. He, skilled in polity, destroyed all his enemies. Even now the sun with brilliant rays shines in the heavens as if he were the concentrated glory of this prince.

5. To him was born the prince Madhana Bhúpati, endowed with good qualities. In a deadly battle he bestrode the head of his war-elephant and closed his eyes to open them again in Paradise on the bosoms of celestial nymphs.

6. His son was Ganapati Maharája who became the ornament of the three worlds and unequalled in bravery. Proud princes laid down their crowns before him. Wisdom sought no other resting place. He overcame the goddess of the earth and, by the favour of Parvatésa, his rule extended over the whole world.

7. His renown spread to every point of the compass: the sea was his pleasure-lake; the golden mountain was his pleasure-hill; Nandanam (the heaven of Indra) was his pleasure-garden; the lunar orb was his mirror; the firmament was his palace. This Ganapatésa was great among the princes of the earth.

To this milky-sea-resembling Ganapatésa, was born Ganapamba, as if she were a second Lakshmi.

8. Morality, prudence, riches, prosperity, courtesy, humility and faith, all these qualities naturally abode in her.

9. There was a prince named Kétarája, whose city was Dhanyakataka-puri, ruling over a large kingdom.

10. Kétarája, who destroyed numberless enemies, was the king of the new country (Kronnatávati). His charity was known to the three worlds and is even now praised by all men.

11. To the south of the Veni seventy villages were granted to Brahmans by the good Rája. His son was prince Rudra Denarája, whose fame was proclaimed by the lords of the eight ends of the earth.

12. His son Bétaráj conquered enemies, trampled under foot the heads of great kings, fulfilled his desires and shone with the lustre of the sun.

13. Ganapamba, who in good qualities resembled Parvati and Lakshmi, was given in marriage to Bétaráj like Parvati to Siva and Lakshmi to Vishnu.

14. Bétaráj, after a glorious reign over Dhanyakataka, died.

15. After the death of her husband, Queen Ganapamba erected a temple at Dhanyakataka in his name with golden vases on a pinnacle of the tower, for the spiritual benefit of her husband.

16. For the spiritual welfare of her husband the queen again consecrated a temple with golden ornaments on the pinnacle and surrounded by wells, wherein is a lingam named Bétésvari.

17. Bénadévi, a village full of produce, was granted by Queen Ganapamba for the maintenance of this temple.

18. The benevolent Ganapamba granted 12 excellent landed estates and 12 houses to 12 holy Brahmans at Dhanyakataka and thereby obtained great merit.

19. In the name of her father Ganapati Rája, she consecrated a temple of Siva called Ganapésvara.

20. For the maintenance of that temple a village called Chintapád was granted by the Queen.

21. Her hands were constantly employed in the service of Síva ; her faith was in the Vedas ; she loved the hymns that told of the festivals of Síva ; possessing widespread dominions she nevertheless thus happily spent her time. Therefore no man can sufficiently praise the greatness of this second Parvati.

Telugu Prose.

These are the Royal titles of Kota Ganapamba Dévi. Rulers of six thousand villages to the south of the Kistna, which were obtained by the favour of the Three-eyed Pallava, monarch of the country from sea to sea : In whom fear of enemies or avarice finds no abode : Conquerors of the Chola and the Chálúkya dynasties : Rivals of Indra in prosperity : Worshippers of Sri-amarésvara Dévi : Destroyers of armies of enemies ; Lords of Dhanyakatakapuri : Heroes of renown ; The sole Rulers ; Glorious as fire and as the sun.

While she was ruling over the earth in the year Saumya s. s. 1172, Queen Ganapamba consecrated golden vases at the temple of Amarésvara and newly built a village called Ganapavarapád with 12 houses and 24 putties of land which was granted to Brahmans and again 12 landed estates to them for their own spiritual benefit.

She consecrated Bétésvara for her husband's sake and endowed it with a village called Bénadévi giving for the dancing women in the service of the temple 24 plots of land and one putti of land to Narasimulu Bhut, the writer of this inscription.

She erected a temple Ganapésvara in her father's name and for its maintenance she granted a village called Chintapalle.

The tax charged on the Yanamandala Division, which contained 60 villages, including Yanamandala, is abolished.

CHAPTER II.

MUHAMMADAN PERIOD.

The first appearance of Muhammadans in the Deccan was in 1294 when Prince 'Alá-ud-dín made a singularly bold incursion against the Hindu Rája of Deogiri.[1] The Muhammadan Historians state that 'Alá-ud-dín diverted suspicion from the real object of his expedition by spreading a rumour that he had quarrelled with his uncle the Emperor at Delhi, and was on his way to take service under the Hindu Rája of Rájahmundry. This is curious, for by that date the Rájahmundry line of kings had disappeared and Pratápa Rúdra of Varangal held unbroken sway from sea to sea; but the explanation probably is that the Muhammadan Historians did not at that time know enough of the "infidel" kings in the Deccan to enable them to write about them with accuracy. Nearly eighty years passed from this date before the Muhammadan troops entered the Kistna District but a brief sketch may be given here of their advance across the Deccan.

In 1309 an army was despatched from Delhi against Varangal. Pratápa Rúdra summoned the neighbouring Rájas to the assistance of their Suzerain but in vain. The Muhammadan General, Malik Kafir, took the city by assault and Pratápa Rúdra, besieged in the citadel, purchased peace by a payment of 300 elephants and 7,000 horses, and a promise of an annual tribute. This tribute was paid regularly until 1312, but the confusion in the following years at Delhi emboldened Pratápa Rúdra to withhold it, which was the reason why the Emperor Ghiyás-ud-dín Toghluk on his accession in 1321 lost no time in sending against Varangal an army under command of his eldest son Prince Alaf or Jonah Khán. The Hindus fought with desperate valour and drove the Muhammadans back as far as Deogiri, but reinforcements were obtained from Delhi, and in 1323 Varangal was taken with great slaughter and the ill-fated Pratápa Rúdra was carried as a captive to Delhi.

In 1344 the capricious cruelty of Prince Alaf Khán, now Muhammad I, had so disgusted his subjects that Vírabhadraya, son of Pratápa

[1] Now Daulatabad.

Rúdra, seized the opportunity to assert his independence at Varangal and, aided by the Karnataka Rája of Vijianagar, made a successful stand against the Muhammadans. This was followed by the revolt in 1347 of the Muhammadan officers in the Deccan and Vírabhadraya made common cause with them against Delhi and sent 15,000 infantry who took part in the great battle near Bídár which enabled Hasan Sháh Gangu to assume the Regal style and to found the dynasty at Kulburga known as the Bahmani kings of the Deccan.[1]

This alliance against the Emperor of Delhi as a common enemy was not of long duration. No sooner had Hasan Sháh Gangu established his independence than the Mussulman instinct revived and the history of his dynasty is the recital of unceasing encroachments on the territory of his Hindu neighbours. In his reign Kaulas was the western outpost of the Varangal power; in the reign of his successor Golconda was wrested from the Hindu Rája, who had the further humiliation of yielding up to Muhammad Sháh I the famous Takta-i-Fairozee or Azure Throne which had been prepared as a gift to the Delhi Emperor to obtain his interference on behalf of the tottering kingdom of Varangal. For fifty years longer the conflict continued until in the reign of Ahmad I,[2] in 1425,[3] Varangal was taken and the last Rája slain.

The next King Alá-ud-dín Sháh II who came to the throne in 1435 had the advantage of the services of an able general and minister in Khájá Mahmúd Gaván, who extended the Mussulman territory beyond Nallakonda almost into this District. On the king's death in 1457 he commended this faithful servant to his successor

	A. D.		A. D.
[1] Alá-ud-dín Hasan Sháh Gangu ...	1347	Fíróz	1397
Muhámmad Sháh I	1359	Ahmad I	1422
Muhájid	1375	Alá-ud-dín	1435
Dáúd	1378	Humáyún the Cruel	1457
Mahmúd I	1378	Nizám	1461
Ghiyás-ud-dín	1397	Muhammad II	1463
Shams-ud-dín	1397	Mahmúd II	1482

"The coins of the Bahmani dynasty were of a square form, bearing on one side the creed of the faithful and the names of the first four caliphs, while on the other side was the King's title and the year of his reign." Brigg's Ferishta, II. 300.

[2] Surnamed Walí or Saint because his prayers obtained rain after the famine of 1423.

[3] This date is wrongly given in Elphinstone as 1421. It was Hijira 828—A. D. 1425 By this time there were many Muhammadans in the service of the Hindu princes. Deva Ráya of Vijianagar first enlisted them and built them a mosque in his own capital. The Kondavídu Reddis appear to have followed his example for they had Mussulman officers in their employ at Kondavídu and I imagine that it was at this date that the first mosque was built at Masulipatam.

Humáyún, surnamed the Cruel, but Humáyún gave the preference to another general, Malik Sháh, known as Khájá Jehán. This Khájá Jehán proceeded in 1459 to reduce the revolted Telugu fortress of Devarakonda but was severely defeated by the Rája of Orissa whereupon he was superseded by Khájá Mahmúd Gaván. "At length the Almighty took pity on the sufferings of his people "and listened to the complaints of the wretched. The tyrant was "taken ill, and, judging he should die, appointed his eldest son "Nizam Shah, then only eight years of age, his successor: and "having summoned Khwája Jehan Toork from Behar and Khwaja "Mahmúd Gaván from Telingana, made his Will constituting them "a council of regency and guardians to his son during his minority, "commanding them strictly at the same time to transact no business "without the cognizance of the Queen-mother. He died on the "28th of Zeekad, 865, (September 3, 1461) according to some, but "others relate that he recovered from this illness and was "assassinated during a fit of intoxication by his own servants who "were wearied out with his cruelties. His reign lasted three years, "six months and six days."

"When, out of pity to mankind, the Almighty had removed "Humáyún the Cruel from the world and his son Nizam Shah "succeeded to the throne of the Deccan, the Queen-mother acted as "regent. She was a woman of great abilities herself; but she did "nothing without consulting Khájá Jehán and Khájá Mahmúd "Gaván, admitting no other nobles to share in the adminis-"tration."(1)

Such is the description given by the Muhammadan historian of the commencement of Nizám Sháh's reign, but the immediate result of the death of Humáyún the Cruel and the accession of an infant to the throne was that the Rája of Orissa made one more desperate effort and penetrated with his army to the very gates of Bídár, which was then the capital, so that it required all the skill of the two ministers to drive the Hindus back to their own boundaries. After a reign of barely two years Nizám Sháh died on July 29th, 1463, and was succeeded by his brother Muhammad II, a youth in his ninth year, the regency remaining unaltered.

The concord which had hitherto enabled this council of regency to repel all enemies foreign or domestic could not be of long duration. The Queen-mother became distrustful of Khájá Jehán

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[1] Brigg's Ferishta, II, p. 464.

and was supported in her suspicions by Khájá Mahmúd Gaván while Khájá Jehán, perhaps in self-defence, took under his own charge the education of the young king, usurped the sole direction of affairs and so contrived that his rival, Khájá Mahmúd Gaván, should be continually employed on the frontiers of the kingdom. In this state of affairs the Queen-mother took a desperate resolution. She depicted to her son, a boy not yet fourteen years old, the over-weening power and influence of the minister and impressed upon Muhammad Sháh that the only way of escape was that in full Durbar next day he should give the order to put Khájá Jehán to death. The next day came. The youthful king was on his throne when Khájá Jehán arrived as usual. His suspicions were aroused by the number of guards in attendance, but it was too late for him to draw back and he took his proper place standing at the king's right hand. The boy's heart seems to have failed him, for business proceeded as usual for some time. Suddenly two female servants appeared and said to the king in a loud voice: "The Queen expects your Majesty to perform your promise to her," upon this the king turned to the officer of the guard and exclaimed, "That wretch is a traitor: put him to death!" The officer, who had been forewarned of this duty, dragged Khájá Jehán from his place and cut him down with his sabre in the king's presence. Such was the education of Muhammad Sháh Báhmani II, the first Mussulman King to enter this District.

Five years after the murder of Khájá Jehán, in 1471, when the young king was seventeen years of age, there arrived at his court Ambojana Rája, a relative of the Rája of Orissa, recently deceased. He complained to the king that his rightful claim to succeed to the throne of Orissa had been overlooked in favour of one Mangala Rája and the King was only too glad to seize upon this colourable pretext for an invasion of the coast districts. By the advice of Khájá Mahmúd Gaván he entrusted the expedition to Malik Hasan Bhairi who received the title of Nizám-ul-Múlk. The expedition was wholly successful. Mangala Rája was defeated and Ambojana Rája was placed in possession of his hereditary dominions. Nizám-ul-Múlk then marched south and accompanied by Ambojana Rája took the fortresses of Rajahmundry and Kondapalle which were occupied by Muhammadan garrisons, Ambojana Rája returning to Orissa.

In the years immediately following the Muhammadan historians record a very grievous famine. "In Telingana, Maharashtra and

"throughout the Bahmani dominions, no grain was sown for two "years; and on the third, when the Almighty showered his mercy on "the earth, scarcely any farmers remained in the country to cultivate "the lands."[1]

It was shortly after this dreadful visitation, while the country was recovering from depopulation, that the garrison of Kondapalle mutinied, murdered their governor and gave up the fortress to Bhímarája Oorea. He at once sent messages to the Rája of Orissa representing that this was a golden opportunity for him to recover his hereditary dominions, as the resources of the Deccan were exhausted by two years of famine and the armies were reduced to small numbers.[2] The Rája of Orissa at once fell in with this suggestion and, without delay, marched south with ten thousand horse and eight thousand foot. The Muhammadan general, Nizám-ul-Múlk, unable to cope with so larger a force, shut himself up in the fortress of Rajahmundry and sent word to Court of his situation.

The measures taken by the King were very prompt. Issuing one year's pay in advance to his troops, he hastened to Rajahmundry. The Rája recrossed the river and retired towards his own dominions while Bhíma Rája moved south to Kondapalle. Leaving the minister Khájá Mahmúd Gaván, with the prince, Mahmúd Khán, at Rajahmundry, Muhammad Sháh pushed forward in person with twenty thousand horse and ravaged Orissa until the humiliated Rája sued for peace, whereupon the king turned to the south and laid siege to the revolted fortress of Kondapalle. It is evident that Bhíma Rája must have made preparations for a seige and laid in store of provisions for the fort withstood Muhammad Sháh's army for six long months. At length Bhíma Rája surrendered on a promise of pardon, and the king proceeded to view the fort that had so long defied his power. In the fort stood a Hindu temple where some Brahmans were officiating in the rites of their religion. Muhammad Sháh, now a young man of twenty-three years, was moved to fury at the sight, and with his own hands slew the officiating Brahmans. He then caused the temple to be destroyed and ordered a mosque to be erected on its ruins, and himself ascending a pulpit, repeated a few prayers, distributed alms and commanded the khudba to be read in his name. Khájá Mahmúd Gaván, now an old man of seventy-

[1] Brigg's Ferishta II, 494.

[2] Probably the famine, as in 1877, did not extend to the Godávari and Vizagapatam Districts.

five who ought to have given better counsel, bowed before this lamentable exhibition of youthful bigotry and suggested that as his Majesty had slain these infidels with his own hands, he might fairly assume the title of Ghází, but others stood aghast and murmured that this was an inauspicious act. Not one of the King's ancestors had ever slain a Brahman, for were they not the Bahmani Kings, so called in memory of the Brahman Gangu in whose service Hasan, founder of the race, had discovered the hidden treasure and who was afterwards the trusted minister at Hasan Shah's Court?

For three years after this the king remained at Rajahmundry settling the conquered country and establishing suitable military posts on that frontier. Nizám-ul-Múlk Bhairi was appointed governor of Rajahmundry and Kondapalle, and then the King turned his attention towards the territory of "Narasimha Rája" whose sway extended over the Vijáyanagar dominions and along the sea coast even to Masulipatam.[1] But first he made an extraordinary raid from Kondapalle with six thousand cavalry as far south as the famous shrine of Kanchi which he plundered. After this exploit the King detached an army of fifteen thousand men against Narasimha Rája under command of Yúsuf Adil Khán, the adopted son of Khájá Mahmúd Graván, and went in person towards Masulipatam which he reduced with all the dependent country, and then returned to Kondapalle.

It was at this time that an intrigue was set on foot against the aged minister, Khájá Mahmúd Gaván. He had come from Persia in his youth and it seems that at the Court of the Bahmani Kings there was always a strong party feeling between the foreigners and the Muhammadans who were natives of the Deccan. The dislike to Khájá Mahmúd Gaván as a foreigner was intensified by his strict rule and now an opportunity was afforded to his enemies by the absence of his adopted son, Yúsúf Adil Khán, on the expedition against Narasimha Rája. The conspirators told off two of their creatures to become the boon companions of the Abyssinian slave who kept the minister's seal. On one occasion, having plied the man with liquor, they asked him to affix the minister's seal to a paper which, said they, was an account of one of their friends to which the signet of several departments had been affixed and which only required the minister's. The drunken slave consented and without

[1] "Narasimha Rája" of the Muhammadan history appears to be a name given to successive Rájas of Vijáyanagar.

even unfolding the paper stamped the seal upon it. The two villains hastened with the paper to the conspirators who wrote on it a letter from Khájá Mahmúd Gaván to the Rája of Orissa in the following words. "I am weary of the debaucheries and cruelty of "Muhammad Sháh: the Deccan may be conquered with little trou-"ble. On the Rajahmundry frontier there is no officer of any "character and that tract lies open to invasion from your quarter. "As most of the officers and troops are devoted to my interests, I "will join you with a powerful army. When we have together "reduced the kingdom, we can divide it equally between us." This letter was produced before the king, who was told that it had been found on the person of an intercepted messenger. Muhammad Sháh gave way to a gust of fury and, without asking to see the captured messenger or making the least investigation, he sent for Khájá Mahmúd Gaván. With that prescience of evil which spreads so quickly in the atmosphere of an oriental court, the friends of the aged minister advised him to wait till the king's frenzy should abate or even counselled a speedy flight with a thousand horse to Guzerat, but the old man smiled and replied; "My beard has grown grey in "the service of his father, let it be dyed red in the service of the "son." He went into the royal presence and the king, showing him the letter, sternly asked what should be a fitting punishment for a traitor whose treason was disclosed. "The seal is mine but not the letter:" said the venerable minister, "False as the story "of Joseph and the wolf is this story which my enemies have forged "against me!" Wasting no time on farther parley the king rose from his seat and ordered his Abyssinian slave to put the minister to death there and then. Khájá Mahmúd, unmoved, addressed the king, "The death of an old man like me is, indeed, of little moment, "but to your Majesty it will be the loss of your empire and the ruin "of your reputation." The king turned and went off into the women's apartment. The Abyssinian drew his sabre and advanced towards the Khájá who knelt down devoutly towards Mecca and exclaimed, "There is no God but God and Muhammad is the prophet "of God," as the sabre fell. Thus died Khájá Mahmúd Gaván in the seventy-eighth year of his age, on the 5th of April 1481.

With anger unappeased by the death of the aged minister, the king made haste to secure the wealth which the Khájá was supposed to have amassed during his long service. He sent for the treasurer and demanded where the money, jewels and plate of

Mahmúd Gaván were deposited. In apparent alarm, the treasurer craved the king's pardon if he made a full disclosure of the truth and, the pardon being promised, he assured the king that his master's alms were so munificent that there was now left in the private purse only three hundred rupees. Next was questioned the controller of the camp equipage who said that all the tents and carpets his master had were now in camp except some matting on the floors of his mosque and college in the city; he added that the Khájá himself always slept on a bare mat. The chief cook was then called who declared that all the utensils and vessels were with him, but that the food for his master's own table was always prepared in earthen pots. Last came the librarian and acknowledged that there were in the library three thousand volumes, but these were all intended for the students of the college. The king was perplexed and the treasurer seized the opportunity to exclaim, "O king! may many thousands as great as Mahmúd Gaván be "sacrificed to ensure thy safety, but why didst thou not ascertain "who was the bearer of that letter to the Rája of Orissa?" Awaking as if from a trance the king called for the intercepted bearer of the treasonable letter. No such one could be produced. The clumsy plot lay open and Muhammad Sháh, overwhelmed with confusion and remorse, retired to his harem.

The king now gave orders to march from Kondapalle, which place had become hateful to him, but on the very same night two leading officers of his army, friends of the Khájá, moved with their divisions to a distance of four miles and there encamped. The king, astonished, deferred his march and sent to ask the reason of their conduct. They replied that after the death of Mahmúd Gaván they could not but be apprehensive of their own safety if they remained at court. The king upon this sent them a confidential message, desiring them to come to his presence, that by their aid he might punish the traitors who had so abused his confidence. To this they replied, that when Yúsuf Adil Khán returned from the expedition against Narasimha Rája, they would come with him and throw themselves at His Majesty's feet. The king, seeing that patience and conciliation were necessary to win back the justly offended malcontents, sent for Yúsuf Adil Khán who came with all speed and pitched his camp alongside that of the two disaffected chieftains. Muhammad Sháh, still anxious to reconcile to himself these powerful nobles, conferred upon Yúsuf Adil Khán the jágír of Bíjapúr, which had been held by Mahmúd Khájá Gaván, and con-

firmed Imád-ul-múlk in the government of Berár. By these means an outward semblance of obedience was obtained and the royal army marched from Kondapalle, but distrust still actuated the aggrieved generals who continued to encamp at some distance from the king, paying their respects only on the line of march standing afar off surrounded by their own guards and, upon arrival at Bídár, refused to enter the city. The king was thus driven to rely upon Nizám-ul-múlk,[1] governor of Rajahmundry and Kondapalle, who was considered the leader of the Deccan party. He appointed him minister in the place of Khájá Mahmúd Gaván and loaded him with honours whereupon Yúsuf Adil Khán[1] and Imád-ul-Múlk[2] withdrew to their provinces of Bíjapúr and Berár without taking leave of the king.

To take notice of their conduct would be civil war and Muhammad Sháh had not courage for this. Consumed by remorse and unavailing regret, he found his strength failing him, and formally appointed as his successor the prince Mahmúd, but while the document was being prepared for his signature the unhappy king muttered: "If "they do not obey me who reigned gloriously for many years and "conquered nations with my sword, how will they submit to a child?" This despondency led him to indulge to excess in forbidden wine and this apparently brought on *delirium tremens* for he died on March 24th, 1482, exclaiming in his agony that Khájá Mahmúd Gaván was tearing him to pieces.

Prince Mahmúd ascended the throne under the title of Mahmúd Sháh Bahmani II and for thirty-seven years lived as titular king with all the insignia of royalty, but in reality he was nothing but a puppet in the hands now of one powerful noble now of another, until at length five of these assumed the regal style and on the ruins of the Bahmani kingdom arose the five kingdoms of Bíjapúr, Bídár, Berár, Ahmadnagar and Golconda.

[1] The history of these three nobles is stranger than fiction. Nizám-ul-Múlk Bhairi was a Brahman of Vijáyanagar, named Timmapa, son of Bhaira. In his infancy he was taken prisoner by the army of Ahmad Shah Bahmani and so was educated as a Mussulman and called Hasan. He was a companion of the prince Muhammad who instead of Bhaira called him Bhairi or Falcon which name was ever afterwards given him. His son Ahmad founded the Nizám Sháh dynasty of Ahmadnagar. Yúsuf Adil Khán at the age of seventeen was sold as a Georgian slave to Khájá Mahmúd Gaván who adopted him. A romantic story says that he was the son of the Emperor of Room (Turkey) but was changed in the cradle. He founded the Adil Sháh dynasty of Bíjapúr.

[2] Imád-ul-Múlk was a Karnataka Hindu by birth. Taken prisoner when a boy, he served under Khájá Jehán and afterwards under Khájá Mahmúd Gaván. He founded the Imád Sháh dynasty of Berár.

The kingdom of Golconda included this District within its limits. This kingdom was ruled by Sultán Qulí Qutb Sháh from whom descended a line of kings known as the Qutb Sháh dynasty.

The story of this adventurer, Sultán Qulí, is even more marvellous than that of the founders of the four other kingdoms. He was a relation of the Amír of Persia, Jehán Sháh, and was forced to fly from that country because of political dissensions. Finding his way south to Bídár, when Mahmúd Sháh still held court with all the emblems of sovereignty, he ingratiated himself with the king by a present of some valuable horses and remained in his service. Sultán Quli's prospects of advancement now seemed poor indeed for he had linked his fortunes with those of a falling monarch and he had arrived at the scene too late to assert himself against the powerful nobles who were now independent in all but in name. Sultán Qulí, however, must have possessed some solid qualities for his rise was rapid and he never fell. In 1490 he was officer of the guard at the Palace when an attempt was made on the king's life by some Abyssinians and Deccanis and it was his desperate defence that enabled the young Mahmúd Sháh to escape with his life.[1] For this service he was rewarded with the title of Qutb-ul-Múlk and in 1495 we find him appointed Governor of Telingana with the personal jágírs of Varangal and Golconda. To the credit of Sultán Qulí it must be recorded that he stedfastly remained loyal to Mahmúd Sháh, his early patron. The province was governed in the king's name and during the various interchanging conflicts which occupied the following twenty years Sultán Qulí, as far as possible, gave his support to the king. It was not until his four rivals had all assumed the regal style, and homage to Mahmúd Sháh had become nothing but a sentimental survival bereft of all real significance, that Sultán Qulí Qutb Sháh, in 1512, proclaimed himself king and fixed his capital at Golconda but even after this he continued to send presents and money every year to the descendant of the Bahmani kings.

Sultán Qulí Qutb Sháh being now at peace with his own co-religionists had leisure to attend to his Hindu neighbours on the south and east, who had taken advantage of the internal dissensions in the Mussulman State and had recovered much ground. In this District the Muhammadan garrisons appear to have disappeared and it was about this date (1516) that Krishna Rája, the Karnataka king, made a peace with the Gajapati Rája of Orissa by which

[1] Brigg's Ferishta II, 583 and III, 343.

Kondapalle became the southern out-post of Orissa and Kondavídu remained under the Vijáyanagar power. Bellamkonda was at this time held by a Rája named Sitápati who also held Varangal and Kammamet and who seems to have been a vassal of Orissa. It was a dispute with this Rája that first brought Sultán Qulí into the Kistna District.

This Sitápati Rája not only possessed these three strongholds, but had in his service a trained body of twelve thousand infantry noted as good marksmen. Confident in the security thus afforded him he laid hands on some of the Qutb Sháh districts which adjoined his territory. This roused the king who marched from Golconda and, leaving Varangal and Kammamet on his left hand, crossed the Kistna river and laid close siege to Bellamkonda. The fortress held out much longer than the king expected, so, losing patience, he ordered a general escalade on all sides simultaneously and thus took the place, but with heavy loss.

Bellamkonda had hitherto been considered impregnable and Sitápati Rája, who had been well content to see the king waste his time below its walls, no sooner heard of its fall than he marched with his army to cut off the king's retreat. A desperate battle ensued. The Hindu infantry with a well directed fire inflicted severe loss upon their enemies and firmly withstood several charges of the Muhammadan cavalry but at last gave way, leaving the baggage and treasure to Sultán Qulí who returned with his booty to Golconda.

Sitápati Rája had fled from the field to his fortress of Kammamet but defeat only incited him to further efforts. He sent messengers to all the neighbouring Rájas,[1] writing to them to form a league against this Sultán Qulí Qutb Sháh who had already reduced the greater part of Telingana and was every day gaining ground, so that soon no Hindu chiefs would remain to oppose his overwhelming ambition. The Rájas responded to his call and their united forces assembled at Kammamet. Sultán Qulí at once marched to oppose them and a sanguinary action took place when the Muhammadans as usual gained the victory.

The defeated but not despairing Sitápati fled to Kondapalle where he found Rája Rámchandra, the son of Gajapati Vijáyanádha Deo, Rája of Orissa. To this prince he represented that Sultán Qulí had

[1] Including the Rája of Varapalle, afterwards Wujerabad, on the left bank of the Kistna, opposite Pondugal.

at length succeeded in expelling him from his country, that all Telingana lay at the mercy of this Muhammadan and that unless he were checked, the Orissa dominions would be the next to suffer. Gajapati Rámchandra, impressed by the gravity of the crisis, issued orders to all his tributaries to repair to Kondapalle with their forces, and soon collected at Kondapalle an enormous army, stated by the Muhammadan historian to have numbered three hundred thousand foot, thirty thousand horse and seven hundred elephants. The various Hindu Rájas took an oath to stand by each other, and then the unwieldy host marched to crush Sultán Qulí. He prepared to oppose them with only five thousand horse and met them at the river near "Pálanchennur."*

On the following day the Hindus drew up their forces in order of battle and Sultán Qulí, notwithstanding the disparity of numbers, determined on delivering the attack. Dismounting in full view of his army, he knelt and prayed the great Disposer of events to give up the host of the infidels into the hands of the Faithful, and then mounting, he led the charge at the centre of the Hindu ranks. The rout was complete. The immense numbers of the Hindus served only to increase the disorder. Rája Rámchandra was taken prisoner. His nephew Vijáyáditya was slain by the prince Haidar Khán's own hand. All the elephants and all the treasure fell into the hands of the king who reduced the fortress of Kondapalle and then marching towards Rajahmundry concluded a treaty with the ambassadors of Gajapati Vijáyanádha Deo by which the river Godávari became the frontier of his kingdom.

This successful campaign relieved Sultán Qulí Qutb Sháh from all apprehensions on the side of Orissa, but in 1530 he was obliged to take the field against the Karnataka Rája of Vijáyanagar. The stronghold of Kondapalle, on the northern bank of the Kistna, was occupied by a Muhammadan garrison, but within sight of it were in the Guntúr country the hill forts of Kondavídu and Bellamkonda whence the Karnataka Rája's troops could sally forth and harass Qutb Sháh's territory. The king set out from Golconda and, crossing the river, marched to Kondavídu which he besieged. His task was not an easy one. South of Kondavídu lay the fortress of Vinukonda, and Vinukonda, Kondavídu and Bellamkonda formed a trilateral which afforded excellent scope to the strategy of the Hindu generals. From Bellamkonda and Vinukonda issued expeditions which made, again and again, night attacks upon the Muham-

* Perhaps the present Pénuganchiprólu.

madan camp below Kondavídu until the king, wearied out by this warfare, determined to reduce these two forts and marched to Bellamkonda, leaving prince Haidar Khán[1] with a corps of observation at Kondavídu.

Bellamkonda had been taken by the king from Sitápati Rája some years previously and the present siege was a repetition of the former story. The Hindus defended the fort with obstinate bravery, and the king, still annoyed by night attacks from the Vinukonda garrison, lost patience and ordered a general assault. At a preconcerted signal the walls were escaladed on all sides simultaneously, and Bellamkonda was a second time taken, but several of the best of the king's officers and many of his men lost their lives. The property found in the fortress was distributed among the troops, and a eunuch named Ziyá-ul-Khán was left in command of Bellamkonda while the king marched to the east.

Sultán Qulí was now involved in serious difficulties. An army of fifty thousand foot and five thousand horse under command of the nephew of Krishna Rája was on its way to the relief of the fortresses; the Hindu officers in Prince Haidar Khán's army before Kondavídu were in open mutiny and the Hindu garrison of Kondapalle had thrown off all obedience to their Muhammadan officers. The king first moved to Kondavídu and busied himself in restoring his son's authority in the camp. While so occupied he received an urgent message from Ziyá-ul-Khán that the Hindu army had arrived before Bellamkonda and was demanding the surrender of that fortress. The king at once set out with all his cavalry for Bellamkonda, fell unexpectedly upon the army of the Hindu Prince, whom Ziyá-ul-Khán was amusing with negotiations for surrender, dispersed the assembled forces and took the baggage including sixty elephants laden with treasure for the pay of the troops. Having thus raised the siege of Bellamkonda, the king returned to Kondavídu and redoubled his efforts against that stronghold. After the lower walls had been in some places breached by the king's artillery, the garrison disheartened at the failure of the expected succour, retired into the upper or hill fort and on the following day capitulated. The lives of the inhabitants were spared, but the whole fortress was given over to be plundered by the victorious troops.

When the news of these events reached Krishna Rája at

[1] After whom Haidarabad is named. He died before his father.

Vijáyanagar he immediately detached his son-in-law Síva Rája with a force of one hundred thousand foot and eight thousand horse to march against the Muhammadans. This was serious, and Sultán Qulí, unwilling to weaken his army by leaving a garrison in Kondavídu, distributed the stores of that fortress among his troops, burned the gates, destroyed the walls and retreated north to the banks of the Kistna where he encamped. The Hindus, astonished at this sudden retreat of their adversary, halted at Kondavídu and repaired the walls making it a depôt for their treasure and heavy baggage. They then set out to the north in pursuit of Sultán Qulí. The king waited until they had approached to within a few miles of his encampment and then, moving out at night with five thousand cavalry, fell on the Hindu camp at early dawn. The battle lasted till noon when the Hindus withdrew to Kondavídu and the king, following them next day, invested the fortress for the second time.

The walls had not been sufficiently restored nor had the fort been provisioned for a siege, so the Hindu general was compelled to agree to a peace on the humiliating condition of an annual payment to Sultán Qulí of three lakhs of pagodas.

The Kondapalle garrison hearing of the collapse of this great army of Síva Rája returned to their allegiance and were pardoned by Sultán Qulí who transferred them to Ghunapûr in the Deccan bringing the Ghunapûr garrison to Kondapalle.

The king returned to his capital after this two years' campaign and was for a considerable period occupied by disputes with the neighbouring kings of Bíjapûr, Bídár and Ahmadnagar. It appears to have been about the year 1536 that Sultán Qulí took the hill-fort of Nallakonda from a refractory Telugu Rája and availed himself of the opportunity to cross the river and again advance to Kondavídu as the governor had never paid the annual subsidy of three lakhs of pagodas. Kondavídu was, as on the previous occasions, vigorously besieged and vigorously defended. The garrison at length offered terms which the king refused to accept and a few days after this the fort was surrendered. The king erected a pillar in the middle of the fort to commemorate his victory and returned to his capital.

Sultán Qulí Qutb Sháh was now advanced in years and resolved to spend the remainder of his life in peaceful pursuits. "It is now," said the aged king, "nearly sixty years since I was first engaged "in spreading the banners of the Faithful and reducing the infidels "of Telingana from the borders of Varangal to Masulipatam and

"Rajahmundry, having taken between sixty and seventy forts by "force of arms. I also swore by the Prophet and his descendant "Ally, that if I ever succeeded in establishing my independence I "would promote the faith of the followers of the twelve Imams.[1] "Here am I nearly arrived at the age of a hundred years, most of "which time has been spent in disseminating the principles of the "true faith, and I now wish to retire from the world and to spend "the last few days which remain in prayer."

This wish of the venerable monarch was not to be obtained. On the 4th of September 1543 when he was kneeling at prayer in the principal mosque at Golconda he was assassinated by order of his third son Prince Jamshíd who ascended the throne in his stead.[2] [3]

Jamshíd Qutb Sháh reigned for nearly seven years, and on his death his son Subhán Qulí Qutb Sháh, a child of seven years, was placed on the throne by the Muhammadan nobles; but the Hindu Minister Jagadéva Rao, supported by all the Hindu soldiery,[4] declared for Prince Ibráhím who was recalled from the Vijáyanagar Court and was crowned on the 27th of July 1550.

Ibráhím Qutb Sháh during his long reign took much interest in Kondapalle which was still a frontier fortress in sight of the territory of the Vijáyanagar Rája. He improved the hill-fort and constructed the lower forts, erecting a wall round the town. The site of his encampment is to this day known as Ibráhímpatam and there is more than one allusion in Ferishta to "Ibráhím's gardens."

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1 The faith of the Shia sect which Sultán Qulí brought from Persia. It is curious that although Khája Mahmúd Gaván was a devout Suni his protégé and adopted son Yúsuf Adil Khán declared himself to be a Shía when king of Bíjapúr and that the Ahmadnagar king also adhered to that sect in 1537.

2 It was Sultán Qulí Qutb Sháh who built a choultry near Kondapalle changing the name of its site from Kiderabad to Mulkápuram. For the maintenance of this choultry he allotted the revenues of two villages, Kavalur and Komatipett (Ibráhímpatam) as is recorded on a stone pillar which he erected A. D. 1585. The choultry was repaired in 1869 under orders of Sir Salar Jang.

3 The eldest son Haidar Khán died in his father's life time. The second son had his eyes put out at this time by his brother Jamshíd. The sixth son Ibráhím, who afterwards came to the throne, fled to the Vijáyanagar Court. Local tradition says he fled to Kondavídu.

4 At first the Muhammadan kings employed no other soldiers than Muhammadan cavalry but afterwards when they were obliged to occupy and garrison the countries which they conquered they enlisted the Hindu infantry called "Naigwaries" (Nayakvádu) in Brigg's Ferishta. These mercenaries were sometimes untrustworthy, as for instance in the case of Kondapalle garrison under king Sultán Qulí, but in general they appear to have fought readily enough under Muhammadan generals against the Hindu Rájas. See Brigg's Ferishta, III, 399, note.

The Hindu minister Jagadéva Row was too powerful for a subject and when Ibráhím Qutb Sháh took steps against him he fled to the Vijáyanagar Court and employed all his energies in fomenting intrigues to the detriment of his late master. Thus in 1557 the kings of Bídár and Bijapúr attacked him on the west and Ráma Rája of Vijáyanagar on the south, while two Orissa generals named Sìtápati and Vijáyáditya moved from Rajahmundry against Ellore and Siddhirája Timmapa, Governor of Kondavídu, with fifty thousand horse, attacked Masulipatam and Kondapalle, fighting several actions "near the gardens of Ibráhím Sháh[1] and the village of Bezváda."

The king confined by this coalition of his enemies to the neighbourhood of his capital had recourse to negotiations and induced Ráma Rája to be satisfied with the forts of Pangul and Ghunapúr. The confederacy then broke up and Ibráhím Qutb Sháh so laboured to impress upon the other Muhammadan kings the need for union against the Vijáyanagar power that seven years later, in 1565, they leagued together and crushed the Hindu Rája at the famous battle of Talikát.

Thirteen years passed before the king had leisure to detach his armies for the reduction of the Guntúr District which still remained under the officers of the Vijáyanagar Court who even ventured to make excursions across the river and devastate the Kondapalle country. At length in 1578 Haidar-ul-Múlk was sent against the Hindu commanders, whose names are given as Venkatádri, Kastúri Timma Rája and Narasimha Rao. The Muhammadan general first reduced the fortress of Vinukonda and then marched against Kacherla Kóta which was defended by Kastúri Rangayya and Mudna Chinnayya with twenty thousand infantry. On the approach of the Muhammadans they evacuated the fort without firing a shot and it was occupied by the king's forces. From this Haidar-ul-Múlk marched against Cummum which he took, and leaving a garrison there returned towards Kondavídu.

The two Commanders Mudna Chinnayya and Kastúri Rangayya had been joined by Kandi Timmanna and were prepared with thirty thousand men to dispute his path. Turning aside therefore from his march towards Kondavídu he moved on to meet them. The Hindu troops under cover of the thick jungle attacked the Muhammadans on all sides, but the latter stood firm, gained a complete victory and pursued the Hindus as far as the fort of "Gurram"*

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[1] Brigg's Ferishta, III, 408, 446.

* This may be Kurrapádu.

which surrendered. Haidar-ul-Múlk now marched to the attack of Bellamkonda which fell for the third time before the Mussulman arms and then, having occupied all the minor forts in that neighbourhood, proceeded to Kondavídu, the capital of the province.

A long time was spent in unavailing attempts to reduce this stronghold and Haidar-ul-Múlk was at last obliged to apply to Golconda for reinforcements. Ibráhím Qutb Sháh thereupon despatched his best general, the Mír Sháh Mír, with a considerable force of Moguls and Persians, to take the command of all the army south of the Kistna. The Persians were at this period considered the best soldiers in Asia for siege operations, but even after the arrival of the new general no impression was made on Kondavídu. Many attempts were made to take the place by escalade but all failed. The Hindus remembered that this was the last fortress in the province that held out for the Vijáyanagar kings and they were nerved to every effort by the presence among them of Kapúri Timma Rája, the son-in-law of Ráma Ráya himself. At length Sháh Mír resolved that, cost what it might, he would drag his guns up the hill and batter the walls at close quarters. This was done and a breach was made in one face of the fort. Next morning an attack was made not only on this breach but also on the southern gateway. The Hindus were prepared to receive the storming parties and fought desperately inflicting heavy loss on their assailants. Elephants were brought up to the gateway and their huge strength succeeded in bursting open one side of the heavy gate. The Muhammadans April 1579. rushed in, drove back the defenders, and Kondavídu was taken. Kapúri Timma Rája was sent prisoner to Golconda and the whole country as far as the coast was added to Ibráhím Qutb Sháh's dominions so that the Hindu rule in the Kistna District now came to an end.

The king died on the 2nd of June 1580 having been on the throne almost thirty years. The Muhammadan historian says : "During "the just reign of Ibráhím Qutb Sháh Telingana like Egypt, became "the mart of the whole world. Merchants from Toorkistan, "Arabia and Persia resorted to it: and they met with such en- "couragement that they found in it inducements to return fre- "quently. The greatest luxuries from foreign parts daily abounded "at this king's hospitable board."

Ibráhím was succeeded by his eldest surviving son, Muhammad

Qulí Qutb Sháh. In the early years of this reign the command of the troops in the Kondavídu district was given to Ali Khán Lúri, a Persian adventurer who had distinguished himself by his conduct in the field. The Revenue Administration of the province was in the hands of a Brahman named Rája Rao. Ali Khán asked that certain estates might be set apart for the payment of his troops, but Rája Rao did not accede to these demands, whereupon Ali Khán, with a number of his followers, quitted the king's service in disgust and placed his sword at the service of the Rája of Vijáyanagar, volunteering to lead an army to the recapture of Kondavídu. The Rája adopted this proposal and sent his son-in-law, Míkar Timma, with a force of thirty thousand infantry, some cavalry, and fifty elephants to invade the Kondavídu province. On arriving at Cummum they halted to besiege the fort which was held by a garrison for the king, and while they were thus engaged, Rája Rao marched from Kondavídu, attacked and utterly defeated them. Ten thousand of the Vijáyanagar infantry are said to have been killed or wounded in this battle, and four elephants as well as the great drum of the army remained as trophies with Rája Rao. The Vijáyanagar Rája, annoyed at the ill success of this enterprise, withdrew all countenance and support from Ali Khán, who, nothing daunted, marched about from place to place as a free lance collecting followers under his standard until at length he had the presumption to plunder the district of Kondapalle. Thoroughly roused by this, the king despatched Rahmán Dáúd and Táhir Muhammad Khán Patán with a large army to put down this troublesome rebel. Ali Khán retreated before them and shut himself up in the fort of Addanki, but on their approach he considered the fort untenable and so leaving a small garrison in occupation he quitted it and fled to the hills. The king's generals arriving before Addanki took the place by storm and put every man of the garrison to death. They then marched in pursuit of Ali Khán, who posted an ambuscade of his infantry in the jungles and so inflicted severe loss on the royalist army, which was taken by surprise, but this temporary repulse did not affect the result, for Ali Khán was defeated and forced to fly with the loss of a thousand men killed and as many taken prisoners. The king's army was now reinforced by a thousand cavalry brought by Afzul Khán, the Havildar of Santarévúr, but Ali Khán eluded his pursuers. Suddenly appearing at the sea port of Nizámpatam, he plundered all the wealthy merchants there: doubling back to Kondavídu he fell on Kishawár Khán, who was encamped with a small force near that

place, and completely routed him, and then marching to Ammanabrolu he surprised Afzul Khán's detachment, plundered his camp, and put many of his men to death. At last Rahmán Dáúd succeeded in overtaking the ubiquitous Ali Khán and in the action that ensued, the adventurer's troops were defeated and he was slain.

For some years after this the district enjoyed peace under the Muhammadan rule until in 1594 Venkatapati Rája of Vijáyanagar, then at war with Muhammad Qulí, learned that all available troops had been withdrawn from Kondavídu to assist the king in his operations against the fortresses of Gandikóta and Pennakonda, and so despatched a force to Udayagiri in Nellore urging the Rája of that place to create a diversion by plundering and laying waste the Muhammadan territory as far as Kondavídu and the Kistna river. This stirred up Afzul Khán who was now governor of Kondavídu, and being unable to collect a force sufficient to oppose the Hindus in the field he set out with all the cavalry he could muster and passed by way of Ongole into the Udayagiri country. This step was most effectual. The Hindus returned in all haste to protect the Udayagiri villages and coming up with Afzul Khán's party surrounded it so that the Muhammadans, although they fought with bravery, despaired of extricating themselves from their dangerous position. At this critical juncture Ajáda Khán with five hundred horse came to their assistance and boldly charged the Hindus before they had discovered the small numbers of this reinforcement. This sudden attack by fresh troops changed the fortune of the day: the Hindu army was defeated losing three thousand men and all their camp equipage.

The war against the Vijáyanagar Rája continued and it was about the year 1596 that the governor of Kondavídu, Etibar Khán Yezdi, marched south with all his forces as far as Kalahastri and the Tirupati Pagoda. The local Jágírdárs, both Muhammadan and Hindu, took advantage of his prolonged absence and refused to pay the tribute they owed to the king's treasury at Golconda. Etibar Khán reported the disaffection of these officers to Court and Amín-ul-Múlk was sent to bring them back to their obedience. On arriving near Kondavídu this general was met by the deputy-governor of the fortress who held it during the absence of Etibar Khán. Amin-ul-Múlk accused this deputy-governor of being the instigator of the rebellion and at once had him hanged. This prompt action struck terror into the other insurgents. They had collected seven

thousand cavalry and ten thousand infantry and had strengthened the fort at Addanki, but now they lost courage and, instead of opposing the royal army, retreated to join the Rája of Vijáyanagar. Amín-ul-Múlk took possession of all their estates and after executing some two hundred Hindus at Kondavídu as accomplices in the rebellion, he returned to Haidarabad.[1]

In 1599 when Muhammad Qulí Qutb Sháh was engaged in hostilities not only with the Orissa Rája but also at Ahmadnagar, which was then besieged by the Delhi Moguls, Venkatapati Rája thought he had a good opportunity to recover the province of Kondavídu and set out with two hundred thousand men and one thousand elephants. On hearing of this the king sent his general Adil Khán Bangáz to oppose the Vijáyanagar inroad. Adil Khán hastened at speed with his cavalry to Kondavídu and there halted to await his guns. Venkatapati Rája had not yet crossed his own frontier when he received the news that the Muhammadan army had already occupied Kondavídu and so, concluding that he had missed his opportunity, he halted his army and sent ambassadors to the king at Golconda to explain that he had come so far only for the purpose of seeing the Lake at Cummum. The king accepted this explanation, but detained the army of Adil Khán Bangáz at Kondavídu as a corps of observation. This, however, was the last attempt made by the Hindus to recover from Muhammadan rule any portion of the Kistna District which was thus left in peace during the remaining years of the king's reign. Muhammad Qulí Qutb Sháh died on the 17th December 1611, having reigned more than thirty-one years.

He was succeeded by Muhammad Sháh whose reign presents nothing of interest except that in December 1611 we find the earliest mention of the English and Dutch trading at Masulipatam and Nizámpatam. The king appears to have encouraged this European trade. He was succeeded in 1621 by Sultán 'Abdulláh Qutb Sháh whose officers appear to have thrown obstacles in its way, for in 1628 the English Factory was removed to Armegon on the Nellore coast, but was brought back to Masulipatam in November 1632 on receipt of a Firman from the king permitting the English to trade, which was extended by another Firman in 1634.

The fragments of the English records that have been preserved give an occasional glimpse of the condition of the Golconda

[1] It was in this reign that Kondavídu was called Murtazanagar and Kondapalle Mustaphanagar after two of the king's generals.

kingdom and so far as can be seen the English merchants had no idea that the more powerful empire of Delhi was before long to absorb its weaker neighbour. They wrote and acted as if a concession from the king of Golconda was a benefit to last for all time, but already the Mogul power had overthrown four of the Muhammadan kingdoms of the Deccan and signs were not wanting that the fifth, the kingdom of Golconda, would soon share their fate.

In 1624 Prince Sháh Jehán retreated from his father, the Emperor Jehángír, into the Deccan and making his way to Masulipatam marched by the coast through Orissa to Bengal. Doubtless his unopposed march disclosed the weakness of the Golconda State and this may explain how it was that this Prince, when as Sháh Jehán he invaded the Deccan in 1635, at once overawed 'Abdulláh Qutb Sháh and compelled him to pay an annual tribute.

In the service of the king was an adventurer named Mír Jamla who had risen from the humblest origin to the loftiest position in the State. Born near Ispahan in Persia, of parents so poor that they with difficulty had him taught to read, he came to Golconda as a clerk or servant in the service of a diamond merchant, and there left his master and set up for himself. With the first money that he gained he purchased a place in the service of the king, and having got his foot on the ladder, ascended rapidly to high office. Not content with his position in the public service, he kept up a considerable private trade. His ships sailed from the ports on the east coast and all the diamond mines were farmed by him under borrowed names. Appointed to a command in the eastern part of the kingdom, where he could the more easily control his mercantile operations, he greatly added to his wealth by successful war against the Hindu Rájas of the Carnatic and was at length possessed of enormous treasure and influence. His son, Muhammad Amín, was a violent and dissolute young man who did not inherit the tact or abilities of his father. In the year 1655 when Mír Jamla was occupied on the east coast, the son by some misconduct incurred the displeasure of the king who refused to pardon him at his father's intercession. Annoyed by this, or more probably seizing the opportunity to quit the service of the tottering Golconda throne, Mír Jamla made overtures to Prince Aurangzíb who was at this time at Aurangabad in the Deccan. Aurangzíb, delighted at so good an excuse for interference, sent a highly coloured report of the affair to the Emperor Sháh Jehán who despatched a haughty

mandate to his vassal, the king of Golconda, to redress his minister's grievances. Irritated by this open encroachment upon his independence 'Abdulláh Qutb Sháh committed Muhammad Amín to prison and sequestrated the property of his father, Mír Jamla. Sháh Jehán, now in his turn provoked, sent orders to Prince Aurangzíb to carry into effect the Emperor's orders by force of arms. On receipt of these orders Prince Aurangzíb spread a rumour that he was going to march by Masulipatam to Bengal for the marriage of his son Sultán Muhammad. He set out professedly on this march and so came to within a short distance of Haidarabad. 'Abdulláh Qutb Sháh was preparing an entertainment for his reception when he suddenly discovered the Prince's hostile intentions and had time only to fly to the hill fort of Golconda before Haidarabad was taken and burned. Mír Jamla now appeared with his army, ready to use it against the king, who had no alternative but to consent to a humiliating treaty, while Mír Jamla remained in the service of Aurangzíb and employed his undoubted talents in a wider field than that afforded by the decaying kingdom of Golconda.

'Abdulláh Qutb Sháh reigned for fourteen years longer. In 1667 we find him secretly assisting the Bíjapúr king against the Moguls and then averting a threatened Mahratta invasion of his own kingdom by paying tribute to Sivají. He died in 1669[1] after a reign of 48 years, and was succeeded by Abu-l-Hasan Sháh, the last of the Qutb Sháh Dynasty.

It is marvellous how the remembrance of this ill-fated monarch still exists in this part of the country. He is generally spoken of under the name of Tanésha, whatever that may mean, and both Muhammadan and Hindu tell many stories about his reign. He had two ministers, both Brahmans, named Akanna and Madanna Pantulu, who managed his affairs with much ability and left an enduring reputation. For some reason they established their office at Bezváda. Mr. Streynsham Master surmised in 1679 that it was from the same motive that led the king, their master, to reside at Kondapalle, namely, the removal of the capital of the kingdom out of the way of the grasping Mogul Emperor. But popular

1 It was during this reign that the hall in the Fort at Kondapalle, known as the Bala Hissar, was built. In its construction was used carved Burmese teak timbers obtained probably from Masulipatam. A throne was placed in this hall but the king never sat on it because of some bad omens which he noticed.

tradition attributed this preference of Bezváda to the devotion of the two ministers to the goddess Kanaka Durga, and certain it is that the impetus then given to her cult still exists, for as late as 1878 a serai at Bezváda, for the accommodation of pilgrims to her shrine, was erected by some merchants of Cocanada. The mendicant *laudator temporis acti* still fondly points out the spot, at the foot of the present telegraph hill, where the beneficent ministers distributed food every day to a crowd of applicants of all castes, and such was the impression made on the public mind by their rapid transaction of business, that the legend is still current that from the caves on that hill runs a subterranean passage to Haidarabad, by which the ministers could go to court, obtain the king's orders and return to Bezváda in one day.

There is another legend of this period which may be quoted here, although the scene is without this District. Madanna Pantulu had a nephew, Gópanna, who was appointed Péshkar of the Kammamett Taluq, which includes the village of Bhadráchellam on the Godávari, one of the halting places of Ráma, Síta and Lakshmana in their wanderings. The hut in which they lived is still shown under the name of Parna Sálu. This Gópanna was so ardent a votary of Ráma that he assumed the name of Rámdás and set to work to improve the temple of Ráma at Bhadráchellam, using freely the public money that came into his hands. This expenditure passed unchecked for years until it amounted to some lakhs of rupees, but a time of reckoning must come at last even for a Díván's nephew and Rámdás found himself called to account and thrown into a dungeon. In this strait he poured forth his supplications to Ráma, who took pity upon the hapless prisoner. The monarch lay wrapped in slumber in his palace at Haidarabad, when to him entered two soldiers bearing an immense weight of treasure. They poured the coins on the floor and requested the astonished king to write out a release for the defalcations of Gópanna. Abu-l-Hasan, bewildered, turned to find writing materials, but the two peons had vanished. He thought it was a dream, but when day broke the money was there on the ground, and on being counted was the exact deficiency for which Gópanna was responsible. Then the king knew that it was Ráma and Lakshmana who had brought the treasure, sent orders to release Rámdás and allotted for the support of the temple at Bhadráchellam the revenues of several villages which the temple holds to this day. This legend is told in a printed book of ballads entitled Rámdás Khaidu (imprisonment of Rámdás), which are

sung by many devout Hindus with much feeling. Especially do they admire the pathos of the verse in which Rámdás bewails his wretched captivity.

The English Company had an agent at the Court of Abu-l-Hasan Sháh, for his dominions extended beyond Fort St. George, which settlement, indeed, was held by the Company on an annual rent to the king. There are entries in the old records at Fort St. George of instructions to this agent to present substantial gifts to Madanna and Ankanna "to preserve their favour to the Honourable Company," and when the king himself was about to visit Masulipatam the Council there are directed to offer a considerable sum of money to obtain leave to coin Rupees and Pice at Madras to be current throughout the king of Golconda's dominions and also to obtain exceptions from customs dues in the Carnatic for English goods "as they are in Masulipatam and those parts of the ancient kingdom "of Golconda." In December 1679 a dispute arose between two native merchants in Madras and the Company obtained from Golconda, to settle the quarrel, orders which cost them 157 Pagodas; but soon afterwards one of the merchants went to Golconda and got these orders reversed, whereupon the Council at Fort St. George recalled their agent at Golconda "he being no fit person to be "trusted."

It is curious to see the powerful East India Company, which a hundred years later overshadowed the land, now content to purchase the good will of a native State on the verge of dissolution. In 1686 the Emperor Aurangzíb moved an army into Abu-l-Hasan Sháh's territory, and the king's general Ibráhím Khán, treacherously deserted his master's cause through jealousy of the Brahman minister Madanna Pantulu. Haidarabad was taken in the following year, the Emperor himself marched against the fortress of Golconda, ignoring the promises made in the previous year by his son, Prince Sháh Alam or Moazzim, and publishing a manifesto in which he denounced the king as a protector of infidels. "From this moment "Abu-l-Hasan seemed to cast aside his effeminacy: and though "deserted by his troops, he bravely defended Golconda for seven "months, till it also was given up by treachery: and he September 1687. "then bore his misfortunes with a dignity and resignation that has "endeared his memory to his subjects and their descendants even "to this day." The news of this collapse of the Qutb Sháhi dynasty was very unpalatable to the Council at Fort St. George, for in Bengal

at this very moment the Company was at open war with the Emperor Aurangzíb. The Dutch and French made haste to secure the Emperor's good will by large presents, and the Dutch had so poor an opinion of the power of the English Company that they in August 1686 took possession of Masulipatam for themselves. The Madras Council protested vigorously, but when on 29th July 1687 they received advices from Mr. Freeman at Masulipatam, that Kondapalle "the second strong castle in the country was treacherously surrendered up to the Mogul by the Governor and therein taken the greatest part of their treasure, being the chiefest Magazine in the country," and that scattered parties of the Emperor's army were plundering within three days' march of Masulipatam they resolved to provision for a siege Fort St. George itself. Mr. Freeman appears to have quitted Masulipatam, for he was present at a General Council at Madras on 5th December 1687 which resolved to expend 50,000 Pagodas in purchasing forbearance from the Emperor and to send 10,000 pagodas of this sum at once to Court. The following extract from the records of Fort St. George, dated 5th October 1687 throws light on the wretched state of this country at that time. "The Pearle, William Harrison, Master, arrived here, "who waiting upon the President acquainted him of his last coming "from Pettapollee, where he safely rode out the late storm, which "by his account was not so violent there as here. But that there "was a very great contagion in those parts, which has depopulated "many towns, and wholly ruin'd trade there, there being scarce "people enough left to sow or reap their little harvest, he also "advises us that upon his departure from Pettepollee there came "news that Gulcondah was certainly taken, that four hundred "horsemen were come to Metchepatam from the Mogul with "Tasherffs for the Dutch and French, and strict orders to seize and "secure all Englishmen and their concernes." The Council at Madras, however, were not without hope that some of their acquaintances among the courtiers of Abu-l-Hasan Sháh, who had hastened to pay their homage to the Emperor, might be able to intercede for the English, but in October 1689 the factory at Masulipatam was siezed by Aurangzíb's troops and their trade was extinguished for some years.

The Emperor Aurangzíb included this District in the province of Golconda, one of the twenty-two provinces that formed his enormous Empire, but he was too busily engaged in distant warfare to pay much attention to this part of the country, which remained under

the sway of Ghâzi-ud-dín, his Viceroy at Haidarabad. After the Emperor's death in 1707 Golconda was one of the six provinces which formed the Subah of the Deccan. The history of the next few years is obscure. The Subahdâr held Court at Haidarabad and exercised his authority in this District through military officers called Fouzdârs who assisted Revenue officers called Desmukhs and Despondis to collect the government dues from renters who were responsible for one or more villages. Under these arrangements the power and influence of the central authority at Haiderabad were not often exerted and were not much felt in remote Districts. The Emperor's throne at Delhi vacated by Aurangzíb was filledby feeble descendants, the Viceroy at Haidarabad paid more attention to gaining the favour of some faction dominant at Court than to ruling his provinces, the Fouzdâr or Killadâr at Kondapalle was often too weak to support the Despondis in collecting tribute from the renters and so at this period the only persons who displayed any vigour in this District were these renters who found themselves practically uncontrolled and began to set forth claims to hold in perpetuity the villages they rented and to assume the title of Zemindár.

The strangest episode of this period of anarchy is the rise and fall of Sarva Pâpadu. This man, an obscure villager of the toddy-drawer's caste who lived near Nandigâma, began to rob travellers on the road past that town, his associates being at first only his own relations. With the booty obtained by these robberies he collected a band of followers whom he armed with matchlocks and this band became so bold that they penetrated as far as Nallakonda in the Haidarabad country. Sarva Pâpadu's next step was to build a fort commanding the road and such was his power and the terror his name inspired that traffic ceased along that road and intercourse between Haidarabad and the Northern Circars was for the time at an end. The renters or Zemindârs as they now began to style themselves, were emboldened to compel the Killadâr at Kondapalle to give them the Havéli (demesne) lands on rents which they dictated to him and the Mussulman authority appeared to be on the point of extinction. At this juncture Mobáriz Khân, the Viceroy, himself marched from Delhi, Sarva Pápadu was defeated and slain by a Sirdâr named Abíd Khân, many of the rebellious Zemindârs were put to death and the route taken by Mobâriz Khân's army was said to be marked by blood. Before he completed the task of restoring order Mobâriz Khân was recalled to

Haidarabad by the approach of the famous Asaf Jáh, Nizám-ul-Múlk, who had taken leave of the Court at Delhi and was coming south as Subahdár of the Deccan, nominally a subject and the Lieutenant of the Emperor, but in reality an independent Prince. Mobáriz Khán was urged by secret advices from Delhi to overthrow this too powerful vassal and for a whole year negotiations went on until in October 1724 Mobáriz Khán was defeated and killed at the battle of Shakarkard and Asaf Jáh, Nizám-ul-Múlk, reigned without rival as Subahdár of the Deccan.

The rule of Asaf Jáh was very different from that of the Viceroys who had preceded him. His personal attention was occupied by Mahratta wars and Delhi Court intrigues, but he entrusted the outlying divisions of his Subah to vigorous subordinates who effectually kept order within the limits of their territory. The Province of Golconda comprised five Navábs' charges, Arcot, Cuddapah, Karnul, Rajahmundry and Chicacole. The Naváb of Rajahmundry ruled the country included in the Kistna District. This post was held from 1725 to 1741 by Anwár-ud-dín, the ancestor of the present Prince of Arcot. Under Anwár-ud-dín was a Zillahdár, Rustam Khán, whose severity still lives in the memory of the people. The following description of Rustam Khán's procedure was penned by Mr. James Grant, Resident at Haidarabad: "Great were the "benefits derived from the vigour and integrity of Rustum Khán, "who, from 1732, for seven successive years, ruled, with the "most ample delegated sway, Rajahmundry, with the four more "southerly provinces. There the Zemindars generally had availed "themselves of the surrounding distractions on the death of "Aurangzíb to usurp the rights and feeble authority of their "Mohammedan superintendents. To correct these dangerous abuses "and restore the necessary forms of interior administration, were "the arduous tasks assigned to this new Zillahdar; and the con-"duct of the man so fully justified the Nizam's choice, that even to "this day it is held up and considered by the inhabitants in general "as an example worthy of imitation for necessary policy, consider-"ate humanity, and rigid and universal justice. At the same time "as the Zemindars defrauded the public treasury, they squeezed with "the iron hand of oppression the industrious husbandmen and "manufacturers. The first object, therefore, of Rustum Khán's "Government was the total extirpation of such merciless tyrants. "Those who escaped the sword were proclaimed as traitors, and a

" reward being offered for their own, with their adherents' heads, " a sufficient number was soon collected to erect two of those shock- " ing pyramidical monuments, called *Kulla-minar*, near each of the " provincial capitals, for one of which kind, though on a larger scale, " the cruelty of Nadir is held in Europe so justly in abhorrence. " The inhabitants in general feared and admired him, and the severe " administration of Rustum Khán, which he now further distin- " guished by substituting ameens, or temporary collectors, in the " room of the refractory Zemindars, was proverbial for exemplary " excellence in the Northern Circars."

In 1741 Anwár-ud-dín was relieved of the government of this province and in 1743 became Naváb of Arcot. In 1748 Asaf Jáh, Nizám-ul-Múlk, died and was succeeded as Subahdár of the Deccan by his second son Násir Jang.

A few words of explanation may be inserted here of the various eras in use in this District. Some ancient Hindu inscriptions give the year of the Kaliyuga, which began B. C. 4001, but the usual Hindu era is that of Sáliváhana, dating from March or April A.D. 78. For the sake of uniformity I quote dates always according to the Christian era, and thus it will be understood that the statement that the grants of Pratápa Rudra II in this District come down to A. D. 1319 means that S. S. 1241 is the latest date found on inscriptions recording his grants. The Muhammadans date from the Hijra, or flight of the Prophet, on July 16th A. D. 622, but their year is a lunar year of about 354 days, so that they gain one year in about 33 of our solar years. Additional confusion is caused by our Fasli or Revenue year which dates from July 1st. I have no information on the point, but I imagine that the Mogul Emperors of Delhi, about the year A.D. 1632, found the inconvenience of the lunar year, which did not coincide with the seasons of the solar year, and so fixed the Revenue year or Fasli from July to July of the solar calendar. (In 1854 the Board of Revenue ordered this Fasli to be reckoned from July 1st.) The Muhammadan Hijra year has now gained more than seven years upon the Fasli or Revenue year.

Another confusing custom is the Hindu usage of quoting a year by its name and not by its number. They have a cycle of 60 years with a sequence of names and these names are used even by the illiterate. Thus the Guntúr ryots always speak of the famine of 1832 as the famine of " Nandana," and so used it is intelligible, for

the speaker can have seen only one Nandana, but Nandana used in a document might refer to A. D. 1772 or 1712.

In this present year, Anno Domini 1883, the Hindus begin about the end of March their Kaliyuga year 4984 and Sálivâhana year 1804, otherwise called by the cyclic name Chitrabánu, while the Revenue officials on July 1st begin their Fasli 1293 and the Muhammadans on November 2nd begin their Hijra year 1301.

CHAPTER III.

FRENCH PERIOD.

Hitherto we have seen the representatives of the different European nations appearing as traders on the coast, under shelter of the patronage of some local potentate or influential courtier. The scene now changes and the Europeans play a bolder part, exercising a voice in the political changes of the Deccan.

The first who rose superior to the caution of the counting house and took a statesmanlike view of the possibility of building a European Empire upon the crumbling monarchy of the Moguls, were the French officials at Pondicherry and pre-eminent among them stands forth M. Dupleix. This marvellous man was a simple merchant, who in 1741 had risen to be Governor of Pondicherry. After the departure of M. LaBourdonnais in 1747, M. Dupleix had uncontrolled scope to prosecute his ambitious schemes and in 1750 we find Masulipatam involved in his warlike designs.

Upon the death of the old Nizám-ul-Múlk in June 1748 his second son, Násir Jang, succeeded as Subahdár of the Deccan. The French supported the cause of Muzaffar Jang, a grandson of the old Nizám, and in 1750 Násir Jang marched south to Arcot and took Muzaffar Jang prisoner. This repulse did not quell the indomitable spirit of the French Governor, who continued to resist Násir Jang, and the Subahdár thought to punish the French by sending orders to arrest all the officers at the Factory at Masulipatam and to seize their goods.

M. Dupleix had for some time kept in view this seaport and had indeed obtained from Muzaffar Jang a grant of the place and its environs. It is probable, therefore, that some communications had already passed between him and the Muhammadan Governor, for Násir Jang's orders were carried out with all possible tenderness. The Governor arrested and put in prison M. Coquet, chief of the Factory, M. La Selle, second in command, the broker, the merchants and the principal servants, and taking possession of the building he sealed up everything in presence of the broker, but nothing was plundered and nothing was damaged. The news of this insult to the

French spread far and wide and caused deep resentment in the breast of M. Dupleix. Public the affront had been and publicly he determined to avenge it. Two ships were lying in the roads at Pondicherry, the *Fleury* and the *D'Argenson*. These he ordered to embark troops and stores for Bengal and when all was ready and the ammunition on board he called together the secret council and acquainted them with his design, which was to take possession of Masulipatam in accordance with the concession granted by Muzaffar Jang. The council approved of the plan, and its execution was entrusted to M. Guilard, who had with him 200 Europeans, 20 East Indians and 200 sepoys with several battering guns, all under command of M. de LaTour. The ships set sail on the night of the 9-10th July and on the 12th arrived off Masulipatam. During the night the troops landed and without opposition marched into the fort so that on the 13th the astonished townspeople, looking seawards across the tidal swamp, saw the white flag of the Bourbon King floating from the bastion. The Muhammadan troops retired to another fort in the town, about two miles inland, where they set at liberty M. Coquet and the other prisoners. After some days the bolder spirits among them, or those who had been influenced neither by French gold nor by sympathy with Muzaffar Jang's cause, plucked up courage to harass the French by frequent sorties and to cut off the parties bringing water and provisions from the town to the fortress. It became necessary to dislodge the enemy from this post in the town and the task was entrusted to M. de LaTour, who took the fort by assault and razed it to the ground.

In the meantime the French garrison was reinforced by one hundred Europeans and five hundred sepoys sent by M. Dupleix from Pondicherry and did not cease to labour in improving the defences of the fortress until they had rendered it fit to stand a siege from any power then in India "the more so as its good situation in the "midst of the swamp made it almost inaccessible."[1]

M. Dupleix, having thus wiped out the affront which the Subahdár had offered to the French nation, did not with the less energy carry out his plans, and on December 15th[2] was fought the decisive battle in which Násir Jang was slain. Muzaffar Jang, in the course of this

[1] "D'autant plus que sa situation avantageuse au milieu des marais en rend les avenues "presque impracticables." Lettres Edifiantes et Curieuses, ii., 739.

[2] This date is new style. Orme gives the date as December 4th, which is old style.

eventful day, released from a dungeon and placed upon the throne of the Deccan, hailed the French as his deliverers and heaped rewards upon them. He confirmed his former grant of Masulipatam and the island of Divi, issued orders that coin struck at Pondicherry should pass current throughout his dominions and directed that the tribute of the Arcot provinces should be paid at Pondicherry and be brought by sea to Masulipatam, a port which he intended to make the depôt of all his foreign commerce. He made M. Dupleix Governor of all the country south of the Kistna[1] and requested that he himself might be furnished with a body-guard of French troops to accompany him on his journey to take possession of his capital, in order that all Hindostan might know that to the French he owed his elevation and gave his confidence. To this request M. Dupleix appeared unwilling to accede because of the distance, but the Subahdár proferred liberal terms of recompense for this auxiliary force and M. Dupleix consented to give him three hundred Europeans with ten field-pieces and two thousand sepoys. M. de Bussi, an officer who had distinguished himself by the capture of the fortress of Gingi and as second in command at the battle of December 15th, volunteered for the command of this contingent and was joined by M. de Kerjean, nephew of M. Dupleix, and by eight other officers. On the 15th of January 1751 Muzaffar Jang marched from his camp near Pondicherry and for the next three weeks M. de Bussi had nothing to report to M. Dupleix but that the country people thronged to acknowledge the new Subahdár who treated the French officers as his dearest friends. But when passing through the Cuddapah district a revolt broke out among the disaffected Muhammadan nobles and Muzaffar Jang, attempting to assert his authority, lost his life. M. de Bussi was equal to the emergency so unexpectedly confronting him. He assembled the Muhammadan officers and persuaded them to acknowledge as Subahdár Salábat Jang, another son of the old Nizám, who was in camp. This was reported to M. Dupleix who approved of his Lieutenant's action, and the new Subahdár proceeded on his way to Golconda which city was entered in triumph on April 13th. Salábat Jang was as favourably inclined to the French as had been his predecessor Muzaffar Jang and M. de Bussi took advantage of the proximity of Masulipatam to reinforce his detachment with men, stores and ammunition from that port sufficient for prolonged

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[1] "Depuis la rivière de Quichena jusqu 'au cap de Comorin." Lettres Ed. et Cur. ii., 748.

campaigns.[1] He was not long without an opportunity of showing Salábat Jang that this small French force was capable of rendering valuable service. Hardly was the new Subahdár installed on his throne before he found himself engaged in hostilities with the Mahrattas and the skilfully served French artillery astonished both friend and foe. Finding himself firm in his new position, M. de Bussi to his French battalion added a body of five thousand sepoys who were drilled by French officers and were paid by himself and kept under his orders. He endeavoured to persuade the Subahdár that the French auxiliaries were the sole safeguard against foreign foe or domestic disturbance and, at the same time that he thus tried to enhance his value in the estimation of Salábat Jang, M. de Bussi was careful to make arrangements to avert any popular dislike to the French contingent by always stationing them in a separate and selected quarter of each town and by obtaining assignments of the revenues of certain districts for their pay, which was thus paid with punctuality. As for himself he held his head high and took precedence of every noble and courtier, yielding submission to the Subahdár alone. Salábat Jang was so sensible of the services rendered by the French that he rewarded them in November 1752 by a grant of the province of Kondavídu, which adjoined the territory of Masulipatam. The French were now in possession of the coast on either side of the Kistna river, with the three sea ports of Masulipatam, Nizámpatam and Mótupalle, but this acquisition fell far short of the ambitious desires of M. Dupleix and so, with a view to create a favourable opportunity to ask still larger rewards from the Subahdár, M. de Bussi advised him to conclude a peace with the Mahratta prince, Ragoji Bhonslai, giving up certain disputed territory to the westward, and this was done in January 1753.

A rise so rapid and a position so prominent in an oriental Court could not fail to arouse bitter opposition and at this juncture, when the French appeared to be on the point of securing and extending their influence in the councils of the Nizám, there was a sudden change. The territory which had been relinquished to the Mahrat-

[1] By the terms of the agreement with M. Dupleix the Subahdár was bound to pay for the French contingent, but Salábat Jang's liberality went far beyond this. To M. de Bussi he gave a gratuity of £100,000 and even an Ensign received Rs. 50,000. The pay of the French was fixed at the following rates, their baggage being carried at the Subahdár's expense: Captain Rs. 1,000 per mensem; Lieutenant Rs. 500; Ensign Rs. 300; Serjeant Rs. 90; Private Rs. 60. The maintenance of the French force was a charge of Rs. 40,00,000 on the Subahdár's revenues.

tas included districts which had furnished pensions and employments to several of Salábat Jang's officers and their anger at this curtailment of their incomes was great. Only a few days after the conclusion of the peace, M. de Bussi fell dangerously ill. He recovered, but with frame so enfeebled that the physicians declared complete rest and cessation of all business to be absolutely necessary. This he could not have in camp or at Court, and so towards the close of January he handed over the command to another officer and journeyed to Masulipatam. The officer who was thus left in command of the French auxiliaries had neither experience nor capacity sufficient to penetrate and counteract the intrigues of the hostile nobles. At the head of this faction was the Díván, Saiyid Laskar Khán, who made use of all the resources his position afforded him to wean the Subahdár from the confidence he reposed in the French contingent. The Díván's first step was to withhold their pay on the pretext that the revenues of the assigned districts had not come in. After the departure of M. de Bussi the discipline of the troops was relaxed and now, being without pay, they committed disorders in the city and the gate of the Subahdár's palace was besieged each day by a crowd of townsfolk clamouring for redress. The French officers complained to the Díván who assured them that the only course that lay open to him was to despatch the foreign troops to collect the revenues that were being withheld in the assigned districts. The Subahdár was willing to let them go as an easy means of quieting the clamour in the city and thus the French forces were scattered here and there over the country. The Díván then persuaded Salábat Jang that his presence was required at Aurangabad and thither the Court moved, being accompanied only by a slender detachment of French and sepoys. Meanwhile the position of the French grew worse day by day. All the Muhammadan officials, from the Governor of Golconda downwards, had taken their cue from the Díván and vexed and troubled the French detachments in every way short of actual hostilities. News of this state of affairs was not long in reaching Pondicherry, whence M. Dupleix sent the most peremptory orders to M. de Bussi to return to his post and to repair the mischief caused by his absence. Thus admonished, M. deBussi sent instructions to the detachments to meet him at Haidarabad and leaving Masulipatam at the end of June arrived at that city on July 23rd finding there assembled five hundred French and four thousand sepoys. His presence was indeed required. The French officers had been contributing their own money to appease their

starving troops, who were on the verge of mutiny, but this was wholly insufficient and the men were with difficulty restrained from open tumult and violence in the city. The personal influence of M. de Bussi was such that the Governor consented to advance a portion of the arrears which the Díván had withheld and the native bankers in the city advanced some more, but this was provision only for the pressing necessities of the moment and the outlook for the future was gloomy enough, for at this very time the Díván was withholding the pay and rations of the detachment that had marched to Aurangabad, and if this was done at Court what hope was there that the French could hold their own in the provinces. Under these circumstances M. de Bussi resolved to stake all his fortunes upon one throw and, finding the necessary funds from his own purse, set out in the beginning of October with his little army for Aurangabad.

The unexpected advance of the French mercenaries caused much perturbation among the courtiers. The Díván meditated flight to the impregnable fortress of Daulatabad, but first made trial of diplomacy and sent to M. de Bussi offering to resign the seals of his office and to deliver them to any person M. de Bussi might appoint. The French General was not unwilling to accept this overture of peace and halted his army for some days until the ceremonial of the meeting between himself and the Díván should be arranged. The interview took place on November 23rd when the Subahdár with all his Court met the French force about eight miles from Aurangabad, the ceremonial being so arranged that M. deBussi took precedence of the Díván and paid homage to the Subahdár. The result of the negotiations was that Salábat Jang granted, for the maintenance of the French force, the four provinces of Kondapalle, Ellore, Rajahmundry and Chicacole. M. de Bussi at once obtained the patents for these grants and despatched them to M. Moraçin, the French Governor at Masulipatam, with instructions to take possession.

These four provinces, added to Kondavídu and Masulipatam, gave the French six hundred miles of sea coast and a territory larger than any as yet possessed in India by a European power, a territory perhaps larger than the means at the disposal of M. Dupleix warranted him in taking, for when M. Moraçin, the Governor of Masulipatam, demanded the provinces of Chicacole and Rajahmundry from Jafar Ali Khán, the Muhammadan Governor, that officer altogether refused to give them up and was supported in his refusal by the

English at the Vizagapatam Factory and by the Rája of Vizianagram, the most powerful Hindu noble in that part of the country. M. Moraçin seems to have had no force sufficient to overcome Jafar Ali Khán, so had recourse to negotiation. The English were powerless to help or to hurt, for their troops were required in the south by the Madras Government. M. Moraçin therefore offered to the Rája of Vizianagram the two provinces on a very favourable rent and the Rája accepted the offer and took possession. The baffled Jafar Ali Khán could not look to the Díván for assistance because at this time M. de Bussi's troops were once more fighting Salábat Jang's battles against the Mahrattas, so, marvellous to relate, he applied for succour to these very Mahrattas and with a body of their cavalry ravaged the two provinces and defeated the Rája, who retreated to Masulipatam for help. M. Moraçin gave him what troops he could spare, 150 French and 2,500 sepoys, and with this reinforcement the Rája checked the Mahratta marauders, who forded the Godávari and passed by Ellore and by the hills in the north of the Kondavídu province out of French territory back to their own country, the French being glad to see them go and making no effort to stop them in any of the passes or fords on their route. All armed opposition to the French occupation being now at an end M. de Bussi came from Haidarabad to Masulipatam in July 1754 and remained in the newly acquired provinces until December settling the details of their administration[1].

In the meantime the French Government had sent out to supersede M. Dupleix in the control of Indian affairs M. Godeheu, who landed at Pondicherry on August 2nd, 1754. A treaty was soon afterwards agreed upon with the English, under which the French were to have another settlement between Nizámpatam and the Gundlakamma river and a partition was to be made between the two nations of the island of Díví and of adjoining territory of equal value, but this treaty appears to have been treated as waste paper by both parties. The English were satisfied as they were rid of the restless ambition[2]

1 M. deBussi made a careful survey of these provinces heretofore under a very lax system of collection of the land revenue by Hindu renters.

2 "When we consider that he formed this plan of conquest and dominion at a time "when all other Europeans entertained the highest opinion of the strength of the Mogul "Government, suffering tamely the insolence of its meanest officers, rather than venture "to make resistance against a power which they chimerically imagined to be able of "overwhelming them in an instant, we cannot refrain from acknowledging and admiring "the sagacity of his genius which first discovered and despised this illusion." Orme I, 378.

"Il est vrai que nous avons un puissant protecteur dans la personne de M. Dupleix;

of M. Dupleix, who set sail for France in September, and as M. Godeheu confirmed M. de Bussi in his command at Masulipatam and permitted him to return in January 1755 to the Subahdár's Court there appears to have been but little change made by this treaty in the affairs of the Kistna District.

In 1755 and 1756 M. deBussi was engaged in campaigns in Maisur and Savanore and it was at the close of the latter campaign that the cabal of Muhammadan courtiers gained so much influence that they prevailed upon the Subahdár to dismiss from his service the whole French force. M. de Bussi, seeing no prospect of a successful resistance to this intrigue against him, accepted his dismissal and marched for Masulipatam with his men, but sent urgent messages to Pondicherry asking that all the troops that could be spared might be despatched to his assistance. He got safely across the Kistna, but being followed by Jafar Ali Khán, late Governor of Rajahmundry, with 25,000 men, was brought to bay and obliged to halt on June 14th and defend himself at Haidarabad, whereupon Salábat Jang, summoning all his feudatories to the conflict, advanced to crush him. The English Government at Fort St. George had long looked upon the presence of M. de Bussi at the court of the Subahdár as an imminent danger to their influence in India and when the news arrived of this breach between Salábat Jang and the French, they were prepared to send a force to the assistance of the Subahdár, but intelligence was received of the taking of Calcutta by Surája Daula and every English soldier available was required for service in Bengal. On the other hand the French Governor at Pondicherry was not disposed to risk much in upholding M. de Bussi's position near the Subahdár. In France opinion, perhaps dexterously influenced by the English Company, was against these extensive schemes of empire. M. La Bourdonnais had died in the Bastille and M. Dupleix had been recalled, and although the present Governor, M Godeheu, had not ventured to take the decisive step of recalling M. de Bussi, he was disposed to regard him with disfavour as the right-hand man of M. Dupleix. It thus happened that no troops were embarked from Pondicherry in accordance with M. de Bussi's first messages, and it was not until the Governor heard that a stand had been made at Haidarabad, and that his countrymen

"mais je doute si cette protection sera de longue durée et s'il ne sera pas lui-même "bientôt rappelé dans sa patrie. Il est trop accrédité dans l'Inde pour que les Anglois "n'en soient point jaloux, et dés lors je suis sûr qu'ils chercheront tous les moyens 'possibles de prévenir la France même contre lui."—Lettres Ed. et Cur. II, 761.

were there fighting against overwhelming odds, that on July 15th a tardy succour of 500 Europeans with a train of field artillery were despatched for Masulipatam on board the *Favorite*. In the meantime M. Moraçin at Masulipatam had done his utmost to help his old comrade in arms by collecting 100 Europeans with 700 sepoys and five field-pieces, which little force he sent off under command of M. Law, an officer who during the previous eight years had seen much service in the Carnatic. This detachment advanced as far as Bezváda, where heavy rains and the flooded state of the river prevented their further progress, and so on August 3rd they were there overtaken by the troops that had arrived from Pondicherry in the *Favorite* and the whole force, now 480 Europeans, 1,100 sepoys and 11 field-pieces proceeded on their way and arrived on the 10th within forty-five miles of Haidarabad. The force under M. de Bussi was only 800 Europeans and 5,000 sepoys and Salábat Jang's army was so enormous that he was able to detach 16,000 horse and 10,000 to meet M. Law's reinforcement. By a wondrous combination of diplomacy and military skill M. de Bussi contrived to enable M. Law to join him and then, saying that he did not fear the whole army of the Subahdár, he resumed his former position as the chief councillor of the Nizám. Had he been able to remain at the Subahdár's Court all might have gone well once more, but it was necessary for him to proceed to the Chicacole province, where disorders had arisen on the news of his breach with Salábat Jang, and so, leaving 100 Europeans and 1,000 sepoys to accompany the Subahdár to Aurangabad, M. de Bussi with 500 Europeans and 4,000 sepoys returned to Bezváda, where he arrived at the beginning of December and thence to Rajahmundry on December 19th, 1756.

The year 1757 was spent by M. de Bussi in reducing the northern provinces, the one event that requires to be mentioned here being that, after the tragic massacre of the Bobbili garrison, the Rája of Vizianagram, Viziárámaráz, a staunch friend of M. de Bussi, was assassinated and his estates passed to Anandaráz, who was more friendly to the English.

The Masulipatam garrison had furnished all the men that could be spared to assist M. de Bussi in the north, for all was quiet in the Kistna District.

There was indeed so little stirring that twenty Frenchmen were sent as far south as Nellore to drill the troops of Najíbulláh, the brother of the Naváb of Arcot, who was not well affected towards

the English. With the assistance of these French instructors, the garrison of the fort at Nellore withstood in May a very determined attack from the English troops under Colonel Forde, while Najíbulláh himself fled for safety to Kondavídu. When the English force was withdrawn in June, Najíbulláh returned to Nellore with eighty French soldiers from Masulipatam, and these Frenchmen appear to have remained with him until he basely put them all to death in March 1759 on receipt of the news that the siege of Fort St. George was raised.

In October a curious incident happened in Masulipatam. The ship *Restitution* came into the roads with thirty-four French, of whom two were Jesuit Missionaries. The English Government having re-established their influence in Bengal had thought it best to send all the French out of that country, and so collected and put on board-ship these thirty-four, who overpowered the crew and carried the vessel into Masulipatam, declaring her to be a lawful prize.

In the meantime sinister influences were at work at the Court of Salábat Jang. When he was suddenly, in February 1751, raised to the throne at the suggestion of M. de Bussi, there were in camp two of his brothers, Nizám Ali and Basálat Jang. M. de Bussi advised Salábat Jang never to detach his brothers to distant commands, but to provide them with sufficient maintenance and keep them near his person. This advice was followed until the rupture between Salábat Jang and M. de Bussi in May 1756, but when a reconciliation was effected in September, M. de Bussi found that the two princes had established themselves in office and power and his influence was not sufficient to undo this. During his campaign of 1757 in the Northern Circars, the evils he had apprehended came to pass, and in January 1758, M. de Bussi, then at Rajahmundry, learned that Salábat Jang at Aurangabad was tottering on his throne, overawed by the armies commanded by his two brothers and by the Mahrattas, who of course had come to share the plunder. Aurangabad is distant from Rajahmundry 480 miles, and the route had never been traversed by Europeans. M. de Bussi made the journey in 21 days[1] taking with him 700 Europeans, ten field-pieces and 5,000 sepoys. On arrival at

[1] Sir Frederick Roberts' march from Cabul to Candahar was 322 miles in 23 days, 14 miles a day. General Goddard in 1779 marched 300 miles in 19 days, almost 16 miles a day. The march of M. de Bussi, 480 miles in 21 days, was at the rate of 22 miles each day, which is barely credible. If the difference of styles has caused historians to make a mistake of 11 days and the march was 32 days, the daily rate would then be 15 miles.

Aurangabad he found that Nizám Ali had assumed the command of Salábat Jang's army also, so there were four hostile armies, each of which out-numbered the French force. M. de Bussi visited the Subahdár with all ceremony and spent the months of March and April in the endeavour to persuade the two brothers to yield him allegiance, but the task seemed to be beyond his powers. Diplomacy having failed, M de Bussi resolved on a show of force and suddenly took possession of the famous fortress of Daulatabad, saying that he held it as a refuge for Salábat Jang. This blow disconcerted the malcontents. The Mahrattas retired. Nizám Ali fled north to Búrhampúr and Basálat Jang effected a reconciliation with Salábat Jang and with the French, after which the Subahdár's whole army moved south towards Golconda.

For the third time M. de Bussi had triumphed over a combination of adverse circumstances, which would have crushed any ordinary man, and he was now at the summit of his power. The Northern Circars were completely under his sway, and not an Englishman remained in these provinces. Nellore, only a hundred miles from Madras, was held by Najíbulláh with the assistance of French troops. The Subahdár, Salábat Jang, owed everything to M. de Bussi and was now returning to his capital, more as a State prisoner in the hands of the French than as a sovereign. If a comparison be made between what had been done up to this point by the French under M. de Bussi and the English under Clive, it must be acknowledged that the French officer did more with less means. This success, the fruit of seven years' unparalleled labour, was now to be thrown away. In May 1758 there had arrived at Pondicherry, as Governor-General of the French possessions in India, Lieutenant-General le Comte de Lally, a man of very different temper from that of M. Godeheu, and one idea fixed in the mind of the new Governor was that M. de Bussi had exaggerated the necessity for his presence with Salábat Jang, because of the high pay and gratuities with which that prince rewarded the services of the French contingent. Marvellous as the feats performed by M. de Bussi had been, they appear to have been not duly appreciated at Versailles. His rank was as yet only that of Lieutenant-Colonel, and among the officers now at Pondicherry were, in addition to the Governor, a Major-General and six Colonels, any one of whom would in the ordinary course be entitled to take the command from this officer, whose name was known throughout the length and breadth of India. At this period in the French service influence at Court

counted for much more than distinguished service in the field, and so probably M. de Bussi was not surprised when on June 11th, as the army on its southward march to Golconda was crossing the Godávari, he met the Marquis de Conflans, who presented his commission as second in command and informed M. de Bussi that he would shortly be recalled.

The army continued its march to Haidarabad where, on July 15th, M. de Bussi received a letter written by M. de Lally on June 13th, recalling himself and M. Moraçin, and ordering them to bring to Pondicherry without delay all the troops that could be spared from the defence of Masulipatam and the northern provinces. The orders were peremptory and, in spite of the protestations of Salábat Jang, the whole French army left Haidarabad three days afterwards and marched to Révúru on the left bank of the Kistna, where they were met on August 3rd by M. Moraçin. Here M. de Bussi handed over to the Marquis de Conflans the government of the northern provinces, and taking with him 250 Europeans and 500 sepoys, set out with M. Moraçin, by way of Ongole and Nellore, for the south.

The districts thus handed over to the Marquis de Conflans were not destined to remain long in peace. Already the Rája of Vizianagram had taken the opportunity of the absence of M. de Bussi to drive out the French garrison from Vizagapatam and was in communication with Calcutta, urging that a force might be sent to take possession of that coast for the English. The departure of M. de Bussi for the south with a portion of his army suggested to Colonel Clive at Calcutta that the French were concentrating their forces for a supreme effort in the Carnatic and, judging that the moment was favourable to create a diversion in the Northern Circars and recall the French to that coast, he despatched from the Hugli at the end of September an expedition consisting of 500 Europeans and 2,000 sepoys with six field-pieces and six 24-pounders for battery, under command of Colonel Forde, who had been repulsed at Nellore in the previous year.

The expedition landed at Vizagapatam on October 20th, and a fortnight later moved south towards Rajahmundry, and being joined by the Rája's army encountered and defeated the French on December 9th, occupying Rajahmundry on the following day. This victory, however, was barren of results. By this time the French army under Lally was besieging Fort St. George and the Rája of Vizianagram, regretting that he had espoused the English cause,

assisted Colonel Forde with neither men nor money, so that it was not until January 28th that he could move south, having wasted fifty days in negotiations with the Rája. This fifty days had been utilized by M. de Conflans. Every preparation was made to defend Masulipatam, a corps of observation consisting of 200 Europeans, 2,000 sepoys and four field-pieces remained in the neighbourhood of Ellore, and Salábat Jang, with his brother Basálat Jang, was advancing from Haidarabad with 35,000 men. A glance at the map will show to what danger was now exposed Colonel Forde, who had occupied Ellore on February 6th. The garrison of Masulipatam exceeded his force, the corps of observation equalled it, and an overwhelming native army was advancing from inland, while his only support were the undisciplined levies of the reluctant Rája of Vizianagram, who plundered the surrounding country in spite of all remonstrances of the British Colonel. Ash-Wednesday, February 28th, saw him still at Ellore, and on the following day, perhaps with the courage of despair, he set out across the dry bed of the Koléru lake towards Masulipatam.

After crossing the Koléru lake the English army encamped on March 3rd at Kanukallu, near which was a small fort held by a French Sergeant with 13 men and two companies of sepoys.[1] Captain Macleane was detached with six companies of sepoys to take this small fort, but the defence made augured ill for the prospects of any attack on the main fortress at Masulipatam. The Sergeant had received word from M. de Rocher, Commandant of the corps of observation, that he was coming to his assistance and so manned the walls and held the fort with the utmost bravery. The assailants were not provided with any cannon, but twice made a rush to the gate of the fort and tried to break it open with crowbars and twice were driven back with heavy loss by the fire from the walls. After the second repulse Captain Macleane sent back to camp for two guns. These came up in the evening and the gate was blown open, whereupon his sepoys entered and put to death all the sepoys they met but not the fourteen Frenchmen, for they prudently hid themselves till order was restored, and then surrendered. A few hours after this the vanguard of the corps of observation came in sight, and Captain Macleane moved out to meet them, but M. de Rocher held back. He was too late to save this post, and he found that the English movement was not

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[1] The fort is some distance from the village.

an expedition to capture a small fort, but an advance of the whole force towards Masulipatam. It was no part of the French policy to allow the English to attack the French armies separately, so he held back and allowed the English to proceed deeper into the toils, while he marched round to their rear and closed their line of communications and retreat.

Thus surrounded, the English came in sight of Masulipatam on March 6th. M. de Conflans had encamped in the town because there is no fresh water in the fort, and on approach of the English he retired along the causeway over the tidal swamp to the fort, making no attempt to block the road by an entrenchment across the causeway or by any other means. His garrison consisted of 500 Europeans and 2,000 sepoys without the corps of observation which he could easily have recalled. The English force consisted of little more than 300 Europeans and 1,400 sepoys with which troops Colonel Forde advanced along the causeway and encamped on the sand hills to the north-east of the fort, the Rája's levies remaining in the town. The English ship *Hardwicke*, with two sloops, was in the roads, and now Colonel Forde heard for the first time that the French army under Lally had raised the siege of Fort St. George three weeks before, and that therefore reinforcements for M. de Conflans might any day be expected by sea from Pondicherry.

Never was an English Commander in more desperate circumstances than those which confronted Colonel Forde, encamped under a March sun on the sand hills at the edge of this dismal swamp before the walls of Masulipatam fort. Walls which presented an obstacle most disheartening to the weary troops, for the French, during their nine years of occupation, had modernized the defences, and the fort, though open upon the south side which lay along a creek or inlet of the sea, yet on the west, north and east sides showed eleven strong bastions connected by mud walls, faced with brick as high as the parapet, and in front of the wall was a palisaded berm with a wet ditch. The gateway where the causeway from the town entered the fort was especially strong.[1] A force ten times as numerous as that at Colonel Forde's disposal would have been insufficient to

[1] "The bastion next the N. W. fronted the causeway leading to the pettah: in this "bastion was the gateway, and 120 yards of the causeway was converted into a "caponiére, which terminated in a strong ravelin that scoured the length of the causeway." —Orme, II. 479.

Major Call, who reported on the place in 1765, does not describe the fortifications to be as formidable as they appear in Orme's history.

reduce the place, but, nothing daunted, he at once set to work to erect three batteries on the sand hills although the work had to be carried on under a constant fire from the fort walls.

Of these three batteries one was placed in a fishing village at the angle formed by the inlet of the sea and by a large creek which comes southwards from the swamp. Four hundred yards north of this battery and on the edge of the same creek was another, and the third battery was equidistant from both, about a hundred yards to the rear. The battery to the north and that to the south had each two eighteen and two twenty-four-pounders, but the southern battery had also three mortars of thirteen, nine and eight inches. The battery in the centre had only two twelve-pounders. With these thirteen pieces Colonel Forde proposed to open fire upon the four bastions of the eastern face of the fort, which bastions together mounted thirty-one guns! To bring into still stronger relief the disparity between the material at disposal of besiegers and of besieged it must be remembered that the French had other guns in store mounted ready to replace any that might be disabled, while the English had nothing in reserve except the common nine-pounders on board the *Hardwicke* or the Rája's guns which were useless.

The French looked upon these preparations for a siege of their fort in utter astonishment. They had received advices of speedy reinforcements by sea from Pondicherry and the retreat of the English was blocked by the corps of observation, so M. de Conflans awaited the arrival either of Salábat Jang's army or of the Pondicherry reinforcements to enable him to crush the English force that had so rashly courted destruction. In the meantime the garrison made no sorties, which would have involved an unnecessary waste of life, but a constant fire was maintained from the eastern bastions, a strong guard was stationed in the ravelin outside the great gate, where the causeway entered the fort, and a battery was erected on the south or opposite side of the inlet, which completely flanked all the three English batteries. As this battery was separated by the inlet from the fort, and might possibly be attacked at night by the boats of the ships, a strong guard of Europeans and sepoys was placed in it. Having thus provided for his defence according to rule, M. de Conflans quietly awaited the event.

The desperate situation of the English was indeed evident to all and the Rája, terrified lest the French corps of observation should march north and ravage Vizianagram, spoke of returning and

refused to advance another rupee to Colonel Forde. The military chest was exhausted. The prize money itself had been appropriated for the expenses of the force. This last grievance proved too much for the English soldiers, who on March 19th turned out under arms and declared their intention of marching away. With much difficulty the harassed commander prevailed upon them to return to their tents and to depute one or two of their number to state their grievances, and finally induced them to return to duty by promising to intercede with Government that all that might be taken in the fort should be given up as prize money. Eight days after this mutiny news arrived that Salábat Jang was at Bezváda and that the corps of observation had taken Rajahmundry, whereupon the Rája set off and marched sixteen miles before daybreak. Colonel Forde sent messages after him asking him if he expected to escape Salábat Jang's cavalry or the French corps of observation and representing that his only chance of safety lay in remaining with the English. The Rája acknowledged the truth of this and returned to Masulipatam and Colonel Forde, to leave no chance untried, wrote to Salábat Jang assuring him that the English were warring only against the French factories on the coast and had no designs on the Subahdár's territory. To support these overtures Mr. Johnstone, a Bengal civilian, was sent to Salábat Jang's camp on April 1st.

Four days later, on April 5th, there was a severe gale of wind with very heavy rain, which flooded the swamp and made the English camp still more wretched. The rain ceased next day, but news came that Salábat Jang was advancing from Bezváda and that the French corps of observation was about to join him. In the evening the artillery officers reported that there was only two days' service of ammunition left in the batteries. Retreat was impossible. The only course left open was to abandon guns and stores and to embark the men on board the *Hardwicke* in the roads, but before doing this Colonel Forde resolved to make a desperate attempt to storm the fort and ordered the attack to be made on the following night, April 7th.

Thirty men were landed from the *Hardwicke* and this made up the number of Europeans to 346, including the artillery men. The sepoys numbered 1,400. The fire of the three batteries had been directed against the four bastions on the east face of the fort and had ruined them all sufficiently to enable a storming party to mount, but as all four bastions had thus been breached the garrison do not

seem to have expected an attack at any one breach and apparently made no attempt to counter-work the breaches or to make any new defences. The heavy rain that had fallen two days previously had made the mud more impassable than before and made any advance of the besiegers still more improbable.

The eleven bastions were distinguished by the following names, commencing with the bastion on the inlet at the south-east corner of the fort: the French, the Dutch, St. John's, the Cameleon, the small gate, the Church yard, the great gate, the Pettah, the Engadour, the Saline, and St. Michael's. The attack was to be directed against the Cameleon or fourth bastion, as opposite it the sand was firmer for the march of the storming party, which was to consist of two divisions of 170 Europeans each and a reserve of 700 sepoys. Every man was to take part in the assault and the camp was to be guarded by some troops borrowed from the Rája. The command of the first division leading the attack was given to Captain Callender. To distract the attention of the garrison and prevent an undue reinforcement of the guard at the Cameleon bastion, Colonel Forde arranged for two simultaneous false attacks. The Rája's troops were to advance along the causeway and on each side of it and to attack the ravelin in front of the great gateway. The other false attack was to be made by Captain Knox with 700 sepoys near the last or St. Michael's bastion. The English officers from their camp had seen that the two bastions on the inlet, the French and St. Michael's, were in barbette, that is to say, there were no embrasures and the walls were low enough for cannon to fire over. Between the St. Michael's bastion and the Saline the wet ditch was not continued, because at that point there was a muddy quagmire before the walls, which was considered to be a greater obstacle than water. But a few days before this, Captain Yorke had been told by his native servant, who knew Masulipatam, that coolies employed in the fort had sometimes waded across this muddy swamp. Captain Yorke had mentioned this intelligence to the Colonel, who allowed him to go with Captain Knox at night to examine this approach. They put on dark clothes and, taking with them a hundred sepoys who were stationed in small parties behind them to cover their retreat, they managed to go as far as this quagmire without being noticed by the garrison and found that the mud, though very tenacious, was not more than knee-deep. At this point, therefore, on the south-west corner of the fort, Captain Knox was to make a false attack with 700 sepoys.

All day long and after daylight failed the batteries kept up a brisk fire with the last remnants of their ammunition. The troops were under arms at ten o'clock, for the attack was to be delivered about midnight because the tide was then ebb and there would be only three feet of water in the wet ditch, and also because the moon would set at that hour being now seven days old. Captain Knox moved out of camp first, for his sepoys had to cross the inlet and pass round to the south-west corner of the fort, and as this might occupy some time it was arranged that the Rája's troops and Captain Callender's division were to await the sound of Captain Knox's false attack as the signal to advance upon the walls. The gunners continued to fire from the batteries until the last moment when they quitted their guns and joined the storming party. When the Europeans were ready to move, Captain Callender was nowhere to be found. Much valuable time was lost in search and enquiry for the missing officer, but at length Captain Fischer took command and the party marched without him and, advancing north for some little distance along the creek, crossed the swamp immediately in front of the Cameleon bastion which they were to storm. Before they came to the ditch they heard the firing of Captain Knox's false attack and so made what haste they could, though in the swamp they were up to the knees in mud and in the ditch up to the waist in mud and water. They were discovered just before they reached the palisade on the berm, and while the first division was occupied in tearing it up, which took a few minutes, the French collected on the breach of the bastion and began also to fire cannon and musketry from the bastion on either side. The second division of Europeans under Captain Yorke thereupon wheeled to the left and fired up against St. John's bastion, while the sepoys under Captain Macleane were led to the right and fired against the small gate. This diverted some of the defender's fire from Captain Fischer, but several men fell before his division got across the palisade and up the breach into the Cameleon bastion. Captain Yorke's division followed and Captain Fischer then moved along the rampart to his right to obtain possession of the small gate bastion. An officer named Moran discovered on the Cameleon bastion a small gun with its ammunition and Captain Yorke ordered the gunners to load and fire it along the rampart towards the St. John's bastion, while he formed up his division to proceed in that direction as soon as enough sepoys should have climbed up the breach to hold the Cameleon.

In the meantime the Rája's troops were making their attack on

the ravelin upon the causeway with a terrific din and clamour, which effectually served its purpose of diverting the attention of the garrison. The Marquis de Conflans had remained at his house in the south of the fort near the inlet. The arsenal was there, and it was there that messengers knew where to find him, so there he remained, with the Grenadier company and other troops, receiving reports and issuing orders. When the sound of firing at the Cameleon bastion announced a third attack, M. de Conflans sent off a reinforcement of sepoys to that point. These appeared to Captain Yorke marching up in the space between the rampart and the buildings within the fort, at the moment when his division was facing south ready to move on the St. John's bastion, and the little gun which the artillery men had turned commanded them. Captain Yorke immediately called on the French officer at the head of the sepoys to surrender, and these sepoys laying down their arms were taken up into the Cameleon bastion as prisoners. This route below and within the ramparts seemed to Captain Yorke to be preferable to the narrow rampart, and so his division came down from the Cameleon bastion and advanced by this way, leaving only a few guards over the prisoners and some gunners to work the gun. In the St. John's bastion were some twenty Frenchmen and more sepoys who were sheltering in the angles from the enfilade of the small gun, and as soon as Captain Yorke's division appeared under their bastion they fired down upon them, killing several and wounding more, but immediately afterwards surrendered and, giving up their arms, were marched to the Cameleon bastion where, by this time, were sepoys enough to hold the Cameleon and St. John's bastion also. Captain Yorke's division then marched on towards the Dutch bastion, and here again the guard fired down upon them and then surrendered. The three bastions, the Cameleon, St. John's and the Dutch, were now held by the reserve sepoys and by some men of Captain Yorke's division and the remaining men of the division were again formed up to move southwards upon the French bastion which appeared about two hundred yards before them, dark with an ominous silence. The men who had, with success so unexpected, obtained possession of the St. John's and the Dutch bastion shrank back from proceeding any further, for not only was the French bastion before them but the street by which they had advanced now widened out into the open ground near the arsenal and M. de Conflans' head-quarters, and here they might expect to meet opposition in force. With threats and exhortations Captain

Yorke persuaded them to advance a few paces beyond the Dutch bastion. There was a small brick building close to the rampart, which was used by the garrison as a magazine. Some one noticed this and cried out "A mine!" and suddenly the whole division turned and ran back all the way to the Cameleon, their officers following calling on them to stand, and Captain Yorke found himself standing alone with only two native drummer boys, who kept on beating the Grenadiers' march. For some time he stood there, but the drums recalled no one out of the darkness to his side, so he went back to the Cameleon and found his men there a disorderly mob, some even proposing to go down the breach and out of the fort. The moment was past for expostulation, Captain Yorke sprang up on to the breach and said that he would kill the first man who came near. This gave the soldiers time to recover from their panic. Among them were some veterans who had served under Yorke in Aldercron's regiment,*and these cried "Shame!" and volunteered to follow him again. They stepped forward to the number of thirty-six, and with these he marched off, leaving the rest to follow as soon as their officers could induce them to come on. Past the St. John's and Dutch bastions he marched and on to within a few yards of the French bastion, when the silence that had before so awed his men was suddenly explained. The officer commanding that bastion had loaded a gun with grapeshot and pointed it up the way that the English were advancing. When they were within a few yards the gun was fired with terrible effect. The two drummer boys and several men were killed, Captain Yorke had a ball through each thigh and sixteen of his men were wounded. Strange to say, the very troops that had a few minutes before fled in panic, now were steady and cool. The guards posted in the Dutch and St. John's bastions stood their ground, and the survivors of Captain Yorke's party took him up and carried him back to the Cameleon bastion. By this time Colonel Forde had come up and taken command in person of the Cameleon and St. John's bastions, so Captain Yorke's fall did not cause any fresh disorder.

While these events were happening on the eastern face of the fort, the first division under Captain Fischer had proceeded to their right along the rampart to the small gate bastion. This was not in good repair, and the sepoys under Macleane were attempting to climb up into it from the ditch. The approach therefore of Captain Fischer along the rampart disheartened the French guard, who retreated to

* The 39th "Primus in Indis," now the Dorsetshire Regiment.

the next or church-yard bastion, where, after a desultory fire, they surrendered. By this time the firing of Captain Knox's sepoys was diminishing as their ammunition began to fail and, as the attack at the great gate by the Rája's troops continued with as much noise as ever, many of the French troops had collected on the main parade, which is below the great gate bastion, and now strengthened the guard of that bastion, which in this way amounted to about one hundred men. The fire which they delivered towards Captain Fischer's division on the church-yard bastion showed their numbers, but the attacking party, nothing daunted, rushed on and cleared the bastion and then Captain Fischer, with admirable presence of mind, immediately sent down and closed the great gates, so that all the defenders who had assembled in the ravelin on the causeway to repel the Rája's attack were thus caught as in a trap. The division was again formed up to move on against the next bastion, known as the pettah or town bastion, and at this moment suddenly appeared the missing Captain Callender, who placed himself at their head as they marched off. No one knew where he came from and no one ever found out, for from the pettah bastion were fired a few scattered shots, and by the last that was fired Captain Callender fell dead.

It was now one o'clock. The English held seven bastions, and an eighth bastion, the pettah, was making no further defence. The Marquis de Conflans sent an officer to Colonel Forde to ask for terms, but the Colonel replied that he would hear of nothing but unconditional surrender, whereupon M. de Conflans gave orders to the French troops to lay down their arms and Colonel Forde sent word to Captain Fischer to cease firing. On the parade under the great gate bastion, 100 Europeans with two guns and two companies of sepoys remained watching the French in the ravelin until morning broke, the morning of Palm Sunday, April 8th, 1759. The gate was then opened and the French troops passed into the Fort and became prisoners, the guard of the battery at the other side of the inlet also surrendering. The total number of prisoners was 500 French and 2,537 sepoys and the stores in the fort included 120 guns with ample ammunition. The English loss was: killed, Captains Callender and Mollitore, 20 Europeans and 50 sepoys; wounded, Captains Yorke and Macleane, Lieutenant Cummins, Ensign Trevanion, 58 Europeans and 100 sepoys, so that the force fit for duty was less than half the number of the prisoners they had to guard.

The astonishment of Salábat Jang, who was leisurely advancing from Bezváda, and of M. de Rocher, the commandant of the corps of observation, when they heard that the English were inside the fort of Masulipatam, was extreme, but they had so convinced themselves that Colonel Forde's position was utterly desperate that they now looked on this marvellous success merely as an advantage which would justify them in according to the English commander permission to embark with guns and stores. The Rája of Vizianagram viewed the matter in the same light, and on April 12th set out with all his forces to cross the Godávari. But Colonel Forde was made of sterner stuff and proceeded to put on board the *Hardwicke* not his stores nor his guns, but his prisoners. Early on the morning of Easter Day, April 15th, while Captain Samson of the *Hardwicke* was ashore superintending this duty, there appeared two ships standing into the roads under French colours. The first officer of the *Hardwicke* at once weighed anchor and got to windward of the strange ships while Captain Samson, with eight gunners lent him by Colonel Forde, put off from shore and managed to get on board his ship. The wind now changed and the two French ships came down before it upon the *Hardwicke*. They exchanged broadsides and then the *Hardwicke*, finding that they carried heavier metal, stood away to the offing while the French ships anchored in the roads. During the night they sent ashore a catamaran, which they had brought with them, with letters to M. de Conflans announcing that they were the *Harlem* and *Bristol* from Pondicherry with a reinforcement of 300 men under command of M. Moraçin himself. As no answer was returned from shore they saw that the place had fallen and on the morning of the 16th stood out to sea in pursuit of the *Hardwicke* and by noon all three were out of sight.[1]

Salábat Jang was now within fifteen miles of Masulipatam and nothing doubting that the French ships would return to land their troops he pushed forward his cavalry to the shore. Colonel Forde left half his force in the fort to guard the prisoners and with the other half encamped on his old ground in the sand hills, so that the cavalry did not venture within cannon shot but robbed and burned all the villages round. While affairs were in this state news from the interior suddenly caused Salábat Jang to change his tactics and to treat in earnest with the English.

[1] M. Moraçin landed his troops in Ganjam where they met with no success and fared wretchedly. See Orme's History.

It will be remembered that the prince Nizám Ali had fled a year before this from Aurangabad to Búrhampúr. When the news of this and of M. de Bussi's recall reached Calcutta, Colonel Clive had made overtures to Nizám Ali and had asked him to assist Colonel Fórde in the projected expedition to the Northern Circars. These overtures had been renewed by Colonel Forde when he landed in Vizagapatam, but he had received no response from Nizám Ali and he had even assured Salábat Jang a few days previous to the taking of Masulipatam that he had no designs on the Subahdár's territory, but the messages to Búrhampúr had not been without effect and Salábat Jang was now thrown into dismay by intelligence that his faithless brother, Nizám Ali, had moved south through Aurangabad and was in full march upon Haidarabad. Hostilities were suspended and Colonel Forde went to the Subahdár's camp where he was received with honor. The negotiations, however, were protracted. Salábat Jang was anxious to take back with him an English force, but Colonel Forde would not agree to this and Basálat Jang who had accompanied his brother was unwilling to break with the French, especially as he was on terms of friendship with M. de Rocher. At length on May 14th a treaty was signed under which Masulipatam and the adjacent territory passed under the British flag.

Thus did the edifice reared during eight years of labour by the wondrous talents of M. de Bussi fall to the ground. Doubtless many events gave great advantages to the English: the recall of MM. de Bussi and Moraçin by a self-willed Governor, the victories in Bengal which left at Clive's disposal troops for an expedition to the Northern Circars, the tardy advance of Salábat Jang with his overwhelming army, the late despatch of succour from Pondicherry, and lastly the unexpected move southwards of Nizám Ali which saved Colonel Forde even after his successful storm of the fort; this fortunate combination of events gained Masulipatam to the English, and it is not too much to say that the taking of Masulipatam and expulsion of the French from the Northern Circars was the turning point in the long conflict between French and English for the Empire of India. The Madras Government had looked upon the presence of M. de Bussi with Salábat Jang as their greatest danger in India. That was now gone and, though for years after this the strife continued, the loss of the Northern Circars, the source whence M. de Bussi had drawn the sinews of war, was the

blow from which the French never recovered.[1] We may therefore look upon that singularly uninteresting spot, the old fort at Masulipatam, as classic ground and, rising superior to the depressing influences of the dismal swamp and muddy sea surrounding it, may remember that had the issue of that midnight struggle in April 1759 been otherwise, the tricolor and not the union jack might now wave over India.

Before closing this chapter I may insert some remarks found in Mr. Grant's Political Survey of the Northern Circars upon the administration of M. de Bussi. Mr. Grant says : "This able politi-"cian and commander found himself under the necessity, but "always with true civilized humanity, of going over the same "ground with the best of his Mohammedan predecessors in restor-"ing order and the indubitable rights of eastern sovereignty. "Zemindars were as usual dismissed from their employments, but "generally permitted to enjoy, under French sunnuds, their *rus-"sums* and *saverams*, or conditional hereditary privileges ; and there "are more instances of new creations than total extirpation of the "necessary officers of Government. The union of these several "possessions under one head appeared the most eligible system of "administration and Vizayaráma Rázu rendered himself the most "useful and acceptable man to act in the capacity of chief. * * "* * A complete survey and *hustabood*, or detailed account of the "gross collections of the whole country were formed, and put M. "Bussy in the knowledge of resources entirely beyond the reach of "his Mohammedan predecessors, and greatly exceeding, perhaps, "the general belief of modern financiers. But moderation was "necessary. The jummabundy or annual settlement was, therefore, "only doubled in Chicacole and Rájahmundry. Besides which, as "a temporary expedient, the Zemindars were bound to maintain "the public peace ; defray all charges of collections ; and keep on "foot a *Sibbundy* corps of 12,000 infantry, which, over and above "the ordinary services of preserving the three yearly crops, or "enforcing their equal division between Government and the "tenants, were liable to be called on to repel any invading foe. All "this, however, we believe to have been only the first step towards

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[1] *See* Sir A. J. Arbuthnot's Life of Sir Thomas Munro, Vol. I, pages xxxii and lxxxiv, where a French invasion is dreaded by Munro as late as 1800, and it is stated that Warren Hastings dreaded nothing so much as a renewal of the struggle in India between the French and English.

" establishing a more adequate *jumma kaumil* or revenue standard." Mr. Grant concludes by saying that M. de Bussi did not appropriate to himself an undue amount of the public revenues. "Nothing " beyond a splendid family subsistence, with just such a surplus of " income as might serve to support official dignity, consequential " appearance, personal pre-eminence and gentility."

CHAPTER IV.

BRITISH PERIOD.

It was on May 14th, 1759, that Salábat Jang signed the Treaty which gave to the British the Masulipatam and Nizámpatam Circars, with the Gudiváda and Akulamand portions of the Kondapalle Circar, a territory extending over sixty miles of coast and twenty miles inland. One clause in the Treaty provided that Salábat Jang should within fifteen days send out of the Deccan the French corps of observation, which lay encamped at some distance from his army, ostensibly under the protection of his brother Basálat Jang, and Colonel Forde was urgent with the Subahdár to go beyond this Treaty stipulation and to take prisoners at once or destroy this French detachment. But Salábat Jang had for eight years past been accustomed to rely upon a force of foreign auxiliaries and dreaded the prospect of being altogether deprived of such support. He therefore suggested to Colonel Forde that a British force should accompany him to serve against his brother Nizám Ali, and supported this suggestion by offers of considerable emoluments to Colonel Forde personally. When the Colonel utterly refused to accede to this request Salábat Jang struck his tents on May 18th and returned to Haidarabad taking with him Basálat Jang and the French troops.

Colonel Forde, thereupon, busied himself at Masulipatam in bringing the garrison into order. Fifty of the French soldiers enlisted under the British flag and two hundred others were despatched on June 15th by land to Madras in charge of Ensign Bonjour with three companies of sepoys and a hundred native cavalry. But three days afterwards, on June 18th, Colonel Forde received news which made him hastily recall Ensign Bonjour's detachment to Masulipatam. Salábat Jang on arrival at Haidarabad had effected a reconciliation with his brother Nizám Ali or, rather, Nizám Ali established his ascendancy in the Subahdár's councils and Basálat Jang, finding no place for himself at Court, returned in dudgeon to Kondavídu, bringing with him the French corps, and so stopped all communication by land between Masulipatam and Madras.

On the very day on which this intelligence was received, June 18th, there arrived at Masulipatam from Vizagapatam Mr. John Andrews, with orders from the Government of Fort St. George, to assume

charge. Colonel Forde declined to obey any orders except those of the Calcutta Council and so retained command until October 15th, when he handed over the civil authority to Mr. Andrews and the military[1] to Captain Fischer and sailed for Bengal.

Meanwhile Basálat Jang had left Kondavídu and moved southwards through Ongole and Sangam to Saidapúram in the territory of the Venkatagiri Rája, where he awaited M. deBussi who marched north from Pondicherry to join him. The prospect of the restoration of French influence caused much anxiety, and Mr. Andrews, in a letter to Government, dated November 29th, 1759, recounts his efforts to persuade Nizám Ali to prevail upon his brother to withdraw from all connection with that nation. These efforts were successful. When M. de Bussi met Basálat Jang they could not come to any agreement, and thereupon M. de Bussi returned to Pondicherry, taking with him all the French troops, including the unfortunate corps of observation that had marched with Basálat Jang for six months, and Basálat Jang retired to Adoni.

Little attention was now paid to Salábat Jang, who was detained at Haidarabad by his energetic brother Nizám Ali, more as a prisoner than as a ruling Prince. In April 1760 Nizám Ali came to Bezváda, where he was met by the Masulipatam Chief in Council, Mr. Alexander. He offered to pay a lakh of rupees per mensem for a force of a hundred Europeans with artillery and fifteen hundred sepoys, and promised that if they defeated the Mahrattas he would cede to the Company the Circars of Rajahmundry, Ellore and Kondapalle, but the Madras Government could spare no troops from the blockade of Pondicherry and were unable to accept the offer of Nizám Ali, so these three Circars remained under the able management of Nizám Ali's Fouzdár, Hasan Ali Khán.

A year had now passed since the British had taken Masulipatam, and as Basálat Jang was out of the way at Adoni the whole coast was tranquil, so that in July 1760 we find orders issued to establish a line of postal runners from Madras to Calcutta and directing all ships passing up and down the Bay to call at Masulipatam for intelligence. This tranquillity, however, was not to last long. In July 1761 Basálat Jang sent from Adoni an officer named Karim Khán, with eight hundred cavalry and six thousand foot, who took possession of Guntúr in his name. Hasan Ali Khán applied to Masuli-

[1] The European soldiers, though reinforced by fifty enlistments from the French prisoners, had fallen through disease and desertion in six months from 500 to 300 men.

patam for assistance to repel this invasion and his application was referred to Madras, but Government replied that war was declared with Spain and no troops could be spared. Hasan Ali Khán, thereupon, went to Madras, vested with full powers on behalf of Nizám Ali,[1] and engaged in a tedious negotiation with the Government of Fort St. George. They really could spare no troops, but[2] they suggested to Hasan Ali Khán that these five Northern Circars were of little value to Nizám Ali, who extracted revenue from them with difficulty, that the British Government was strong enough to hold them and that they would pay to Nizám Ali half the net revenues. Hasan Ali Khán assented to this suggestion, probably he found it to be worth while to do so,[3] and delivered to the Madras Government sanads in the name of Nizám Ali for the five Circars. These sanads were despatched on September 23rd, 1762, to Mr. Fairfield, Chief at Masulipatam, with orders to occupy and hoist the British flag at Rajahmundry and other places, but not at Guntúr, as Basálát Jang's force there was too strong. These orders were obeyed, but Nizám Ali hearing of this extraordinary intrigue, was justly angered and demanded that as the British had sent no troops to his assistance they should return the sanads and restore the territory. The Madras Government at once returned the sanads but declined to restore the territory until they should be repaid the expenses of the occupation, and in this refusal they were supported by Mr. Pybus, Chief at Masulipatam, who wrote, saying that to retreat at the dictation of Nizám Ali would lower the British name throughout the country. He accordingly retained possession of the occupied territory until March 15th, 1763, when the dispute was settled at a conference held between Buddea Jemah Khán, the new Fouzdár appointed by Nizám Ali, and Condrégula Jogi Pantulu,

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1 By the Treaty of Paris of February 1761 Salábat Jang was recognised as Subahdár of the Deccan. When Nizam Ali heard of this he put Salábat Jang to death on July 18th, 1761, so he was now the actual Subahdár.

2 Letters from Government to Chief in Council at Masulipatam, dated September 23rd, 1762, and November 18th, 1762.

3 This transaction is not very intelligible, perhaps its explanation may be found in the following despatch from the Court of Directors :—"Our displeasure hereat is aggra- "vated by the disingenuous manner in which these affairs are represented to us in your "advices. We cannot take a view of your conduct, from the commencement of your "negotiation for the Circars, without the strongest disapprobation, and when we see the "opulent fortunes suddenly acquired by our servants who are returned since that period, "it gives but too much weight to the public opinion that the rage for negotiations, "treaties and alliances has private advantages for its object more than the public good."

Mr. Pybus' own dubash,[1] the Nizám paying Madras Pagodas 23,700.

This new Fouzdár, however, was unable to maintain his authority after the withdrawal of the Company's troops, and the Rája of Vizianagram, although nominally an ally of the British, marched south and captured Rajahmundry, compelling the Fouzdár to take refuge in the fort at Ellore.

Meanwhile the Madras Government had received a despatch from the Court of Directors, dated December 9th, 1763, advising them to keep the French out of these Circars by obtaining sanads from the Subahdár, even at the price of supplying him with a British force, and they endeavoured to resume the interrupted negotiations. In November 1764 Condrégula Jogi Pantulu was sent to Haidarabad, but Nizám Ali would not listen to him, and in February 1765 he returned unsuccessful to Masulipatam. Thus baffled, the Madras Government fell back on their former plan of ignoring Nizám Ali's wishes and making use of Hasan Ali Khán, who set out from Fort St. George with a force under command of Captain Hart to take possession of these Circars. He arrived at Masulipatam on March 24th, 1765, and at once marched against the nearest fort, that of the Zemindár of Tsallapalle, who abandoned the fort at his approach. He then moved on Rajahmundry, which was stubbornly defended for the Vizianagram Rája, but was taken by the gallantry of the British contingent under Captain Madge. The Guntúr Circar was not touched as it was now held in person by Basálat Jang, with whom Mr. Pybus was cultivating friendly relations, having even supplied him with boats at Bezváda in June 1764 when he marched from Haidarabad to Guntúr.

Hasan Ali Khán professed to take possession of the Circars in the name of Nizám Ali, but in truth he was a British agent. What Nizám Ali thought of it was seen by his acts. He collected an enormous army and marched south as far as Tripati, but, finding that the Madras Government were prepared to dispute his further progress, he turned back by way of Kalastri and Nellore and arrived at Bezváda on May 21st, 1765. His approach caused much alarm, and Mr. Pybus made arrngements to defend Masulipatam, but

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[1] Dubash, which means bilinguist or interpreter, was a name given to the confidential agents of the European officials in those days. Some of them amassed wealth and founded families. The son and grandson of this Condrégula Jogi Pantulu held Divi in reward for his services.

Hasan Ali Khán collected all the money he could lay hands on and went to the Subahdár's camp on June 2nd and Nizám Ali, thus appeased, took his departure for Haidarabad.

In the meantime Lord Clive had returned to India and was not disposed to let slip any opportunity of carrying out the wishes of the Court of Directors and of securing to the Company these five Circars, the fruit of the expedition which he had himself despatched from Calcutta under Colonel Forde seven years previously. On the 12th of August 1765, when he obtained from the Emperor of Delhi the grants for the provinces of Bengal, Behar and Orissa, Lord Clive obtained also Imperial Firmans granting to the Company the five northern Circars. The Madras Government had now a legal title to hold these provinces, but hesitated for some time before they would venture to publish the Imperial Firmans and so do away with the fiction that Hasan Ali Khán was holding them on behalf of the Nizám. On December 27th, 1765, they wrote to Mr. Pybus that they intended to publish the grants as soon as they could muster a sufficient force, and in February 1766 they sent General Caillaud to Masulipatam to undertake any necessary military operations. On March 3rd, 1766, the Imperial letters were proclaimed in the fort at Masulipatam, with all possible ceremony, and letters were despatched to all Zemindárs in the Circars, and on that evening General Caillaud left Masulipatam to join Captain Fitzgerald's camp at Srikakulam and pushed on to take possession of the stronghold of Kondapalle. The following despatch from General Caillaud is dated at Ibráhímpatam, and received in Madras on March 17th, 1766 :—" For convenience " of water the army was obliged to encamp about 3 miles distant. " from the fort, on the banks of the Kistna, at the place from which " this letter is dated, but with the cavalry and four companies of " sepoys under the command of Captain Madge I took another road " which led directly to the fort. On our approach I sent again a " Hircarah to desire the Killadar to come out to me and that if we " could not agree on terms he should have leave to return. But I " was soon informed that he had gone up the hill the night before " and that the lower fort would be given up without resistance. " We accordingly entered it, and Captain Madge with two companies " of sepoys pushed up the hill after some of the runaways that were " taking to the fort where the Killadar had retired. As our sepoys " advanced they began to fire : even then Captain Madge sent a

"message desiring them to desist and offering the Killadar terms,
"but all to no purpose. The firing still continued and wounded
"some of our sepoys but encouraged by the spirit of the officers
"that led them they still continued advancing and got possession
"of the first gateway and soon to the second where the Killadar
"made his last stand, cutting down with his own hand the Jemedar
"who first entered. He was instantly shot through the body and
"arm. He fell and demanded quarter which was granted to him and
"to five or six of his people who remained with him. I have the
"pleasure to inform you that the possession of this place thus
"easily gained seems to be a post of the highest importance for the
"security of our acquisitions: neither is the present state of the
"fortifications by any means in a despicable condition."[1]

Some emergent repairs were carried out to the fortifications at Kondapalle and Captain Madge was left there in command, a small detachment being posted in a redoubt constructed at Bezváda.

All the Zemindárs as far as Chicacole now submitted to the British rule, and the Madras Government sent orders to occupy Guntúr also, sending descriptions of all the forts in that Circar and offering to land troops at Pádarti or some other point on the coast to co-operate, but General Caillaud considered that his forces were insufficient to attack Basálat Jang and did not cross the river.

It now remained to dispose of the claims of Hasan Ali Khán. He asked for a Jágír and was offered an allowance of a lakh of rupees per annum, being told plainly that he had done nothing to procure these Imperial sanads. This offer he altogether refused and showed his displeasure so plainly that Government, alarmed lest he should make mischief in the newly acquired territory, gave him a Jágír of thirteen villages and allowed him to rent two Zemindáris. His troops were all paid off, four hundred cavalry under Ibráhím Bég entering the British service and fifty French troopers going to Basálat Jang at Guntúr.

Nizám Ali was at this time occupied with a Mahratta war, but the occupation of his territory under cover of a grant from the tottering Court of Delhi touched him to the quick, and leaving the Mahratta frontier, he hurried back to Haidarabad and made every preparation for war. Mr. Pybus kept the Madras Government duly

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1 General Caillaud goes on to promise a sketch, but unfortunately this cannot now be found in the records.

informed of the news from the Nizám's Court and received in reply a series of very well argued despatches proving beyond doubt that the Nizám must know his own interests too well to engage in hostilities with the Company.[1] But there was some difficulty in placing these views before the Nizám for the successive native envoys who were sent could not reach him, or perhaps dared not approach him,[2] and meanwhile the Nizám's warlike preparations continued.

In the midst of these anxieties came an order to send to Calcutta what officers could be spared to take the places of the mutinous officers who had resigned in a body to thwart Lord Clive. General Caillaud could spare only three, and perhaps it was his representations on this subject that may have at last roused the Madras Government to some sense of the danger, for on 5th July they wrote empowering General Caillaud to check any cavalry that approached the frontier and on 5th August to "beat up the enemy's quarters at Cummumett," but as the strength of the enemy at Kammamett was now ten thousand cavalry and six thousand infantry, General Caillaud did not avail himself of this permission.

An attempt was now made to open negotiations through the Naváb of the Carnatic, but with no success, for the only answer made by the Nizám was to upbraid the Naváb with his folly in assisting the British to obtain such possession of territory in India.

The first break in the threatening war clouds was the receipt of a letter dated August 4th from the Díván, Rukn ud Daula, at the Nizám's Court. He said that he had not dared to lay before the Nizám the letters from Madras, and that matters were made worse by the Naváb of the Carnatic being chosen as a channel of communication, and suggested that a special envoy be sent.[3] The Madras Government eagerly seized this opportunity and entered

[1] "The Government of Madras was then under Mr. Palk, who had gone to India as a "Chaplain, but renounced his orders to enter the more lucrative Civil Service of the "Company, in which he amassed a large fortune and on his return to England was "created a Baronet."—Marshman II, 326.

[2] One of these envoys, Nasibír Khán, got as far as Nandigáma and reported that unfriendly Zemindárs barred his route. Captain Madge, commanding Kondapalle, wrote on June 6th, 1766, to Mr. Pybus: "He is, I believe, a most notorious rascal. The truth of "the matter is he does not chuse to pursue his journey till certain that he will be at least "an unmolested if not a wellcome guest at soubah's durbar and therefore intends keeping "himself out of his reach till he has answers to his letters."

[3] The tone of the Díván's letters to General Caillaud is most imperious: "I have been "informed of your fidelity and attachment to His Highness, of which I have acquainted "him: the same are imprinted in my mind. His Highness' favors have been ever con-

into correspondence with Rukn ud Daula. In October General Caillaud was ordered to proceed to Haidarabad and, after a very difficult negotiation, he concluded on November 12th, 1766, a treaty with the Nizám, by which the Madras Government agreed to hold the Northern Circars on a tributary tenure under the Nizám, at eight lakhs of rupees per annum, engaging at the same time to furnish the Nizám with two battalions of infantry and six pieces of cannon.

After the conclusion of this treaty General Caillaud returned to Madras and Colonel Smith, with two battalions of infantry, was sent from Masulipatam to Haidarabad. It was the expectation of the Madras Government that the Nizam would serve as a bulwark against the dreaded Mahratta power and also as an ally in crushing Haidar Naik of Maisúr, and Colonel Smith was to inform the Nizám that when he moved south he would be joined through Cumbum by 200 Europeans and 2,000 sepoys from Ongole[1] in addition to a further reinforcement from Vellore. But events did not occur as the Madras Government wished. Colonel Smith left Masulipatam on December 29th, 1766, and carried out all his instructions, marching south with the Nizám into Maisúr, but Nizám Ali was gained over by Haidar's solicitations and in August 1767 they jointly attacked the Company's territory.

Mr. Lewin Smith, Chief at Masulipatam, was busily engaged in the revenue administration of the Circars. He had rented out

" ferred upon the truly faithful to His Court especially upon the English nation. * * *
" I am to desire that in case it is your real design to be in alliance with and obedience to
" the Circar, you will send with all expedition a trusty person of your own to Court and
" on our understanding the greatness of your attachment His Highness' usual favor and
" rewards shall be conferred upon you. Keep your mind at ease : at all events show
" yourself faithful and be in hopes of the favors of Him who nourishes the universe."

But this tone was only intended to flatter the Nizám. General Caillaud afterwards wrote to Government from Haidarabad : "The Díván, Ruccum ud Doulah, perceived that " his own interest and future support depended on the alliance with us. Nor was he long " before he confessed to me his real situation, sensible as he was of the number of enemies " he had to encounter and the difficulties that presented from the Soubah's disgust and " prejudices. He soon made it evident, from the earnestness with which he expressed " himself on the subject, that his fate depended on the turn this affair should take. I " no sooner remarked this than I endeavoured to make all the advantage I could of a " disposition so much in our favor."

[1] Guntùr was still held by Basálat Jang who was in secret communications with Haidar, but all the Carnatic was occupied by the Company's troops, and this included the Palnád. Captain Fitzgerald had been sent in 1766 to quell disturbances in the Palnád, and it was now held by Captain Davis who was stationed at Tumara Kóta. The troops seem to have crossed the Kistna at Srikakulam and marched through Nizámpatam to the Palnád from Masulipatam.

Ellore, Rájahmundry and Kondapalle for a term of three years to Hasan Ali Khán, and had detached Colonel Hart to reduce the refractory Zemindár of Peddapore when he suddenly received orders from Madras to fit out an expedition by the Bezváda pass into the Nizám's territory. Colonel Hart accordingly left Ellore on December 2nd, 1767, and arrived before Kammamett on Christmas Day. The Killadár surrendered it on the following day and was rewarded by a Jágír of two villages in the Kondapalle Circar. Colonel Hart then continued his march towards Varangal, but on January 22nd, 1768, when only two days' march from that fortress, was overtaken by Colonel Joseph Peach who had landed at Masulipatam with troops from Bengal and who as senior officer now took command. On January 28th, Anuma Konda was taken, but orders were then received from Madras to suspend further operations as the Nizám, defeated in the Carnatic and with this expedition threatening his capital, was willing to make peace. A treaty was accordingly concluded on February 23rd, 1768, very similar in its terms to the treaty of November 1766. Guntúr was to remain in the hands of Basálat Jang during his life and the four other Circars were to be held by the Company as tributaries of Nizám Ali. But although there is little difference in the terms of the two treaties a change is to be noticed in the spirit with which the Company's officers acted. Under the provisions of the former treaty a Killadár representing Nizám Ali was to reside at Kondapalle. There was ample proof that this Killadár had intrigued against the British during the recent hostilities and he was therefore unceremoniously sent out of these Circars.

It might be supposed that now, when these provinces were held on grants both from Delhi and from Haidarabad, and when the Nizám had tried his strength with the Company's power and had failed, an era of peace and tranquil government might have set in to bring back prosperity to the country, wasted by war and oppression, but it was not so. It is painful to peruse the records in the Masulipatam archives which relate to the next twelve years. Such a scene of plunder and rapine is presented by grasping renters, intriguing French agents, rebellious Zemindárs and lawless bandits, that one marvels how crops were ever harvested or even sown by the peasantry at this period of misrule. It would be tedious to recount all the instances of turbulence that are on record, but some samples may be given.

Since the year 1763 the Zemindár of Ongole had given much trouble, and troops had been pushed forward from Nizámpatam to Vétapalem and Kadava Kúduru to watch him. But this Zemindár was surpassed in bad qualities by a brother who claimed a share in his estates and who supported his claims by a horde of ruffians so reckless that he became a veritable outlaw, and for once all the country was united in an effort to put a stop to his career. The Rájas of Venkatagiri and Kalastri sent their troops, five companies of sepoys marched from Madras to assist, Captain Fletcher moved from Ongole, Colonel Tod set out from Kondapalle, even Basálat Jang's forces left Kondavídu. Thus hemmed in by his adversaries, the claimant made for the hill-fortress of Vinukonda, and asked for shelter, but Gunda Rao, the Zemindár of Vinukonda, overawed by the combination against this adventurer, closed the gates of the fort in his face. Escape seemed hopeless, but a native army, living on plunder, has little baggage and can travel with an amazing rapidity. He made a night march from Vinukonda and next morning was through the Palnád and on the other side of the Kistna in the Nizam's territory, safe from pursuit. On December 8th, 1768, Captain Fletcher at Ongole reported that he had again marked down the outlaw, this time at Chilakalúrpett. He was now furnished with letters from Haidar Ali of Maisúr and the neighbouring Zemindárs were disposed to assist him. Even the Zemindár of Ongole, with whom he had a domestic quarrel, marched to Cumbum and collected troops and stores. The Masulipatam Council sent Captain Colvin to reinforce Captain Fletcher at Ongole. They attacked and defeated the Ongole Zemindár after a sharp conflict and then marched on Vinukonda which they besieged in January 1769, but the Zemindár, Gunda Rao, surrendered the fort and gave up two brass guns, his only modern ordnance, and after this nothing more was heard of the adventurer.

Similarly in 1776 one Pádmanábha Rao, a relation of the Zemindár of Núzvídu, began to cause much trouble. He, as usual, collected a band of followers and entered on a course of robbery and violence and was pursued for a long time before he was at length captured by a detachment under Ensign Forbes, who fell in with him at Pedda Sanagollu. Mr. Forbes conveyed his prisoner to Núzvídu and made him over to the Rája for safe custody. When night fell Mr. Forbes heard that it was intended to put the prisoner to death and so hastened to the fort, but the gates were closed

against him, and when, after some time, he obtained admission, it was too late, for Padmanábha Rao had already been executed.

A third instance was that of Surinéni Venkataráyalu who claimed some mirassi rights over four villages in the Nizámpatam Circar and, when his claim was disallowed by Government in 1780, collected a body of villagers and committed depredations. He was captured and placed in confinement at Masulipatam, but, escaping thence, became more troublesome than before. He imprisoned the Company's Tanadárs and collected money from the villages, torturing any who refused to pay by cutting off their noses, ears or hands and by burning their houses or stacks. When hard-pressed by British troops he took refuge in Guntúr Circar under Basálat Jang.[1]

These instances will serve to show the lawless outrages to which the people were exposed until at length the Company's officers succeeded in putting down these freebooters. The contiguity of the Nizám's territory and the presence of Basálat Jang in Guntúr made the task more difficult than it would otherwise have been.

Under the Treaty of February 1768 the Guntúr or Murtazanagar Circar was given to Basálat Jang for his lifetime. The partiality of this prince for the French was a constant subject of anxiety to the Company's officers at Masulipatam. It is probable that Basálat Jang was never without some Frenchmen in his service, but when Hasan Ali Khán's troops were paid off in March 1766 about fifty French cavalry soldiers went to his camp at Guntúr, and his force there and at Adoni was soon large enough to cause uneasiness at Madras. It was under command of a Monsieur Lally, and another officer named Bon Enfant was Governor of the fortress of Kondavídu. From all parts of Southern India adventurers flocked to join this force and it was known that deserters from the Company's service were to be found in its ranks. When a regiment was on its march from Ellore to Madras and passed through the Guntúr Circar two officers[2] and thirty-four European soldiers deserted, and, although Basálat Jang at Guntúr denied any knowledge of the fugitives, they were found, soon afterwards, in his service at Adoni. The desertions from Ellore became so frequent that spies were employed to track the deserters who, when arrested, were shot. Nevertheless

[1] Surinéni Malla Rao was in possession of five villages of the Nizámpatam Circar in 1787 and his son received a pension.

[2] Non-commissioned, let us hope.

the evil increased and it was found that recruits and military stores were being landed at Mótupalle and conveyed to Guntúr.

The French Factory at Masulipatam had been restored to the French and their agent, M. Mangin, was suspected of intrigues with several of the native powers.[1] In October 1770 it was discovered that Jafar Bég Khán, who had received a Jágír in the Kondapalle Circar because he surrendered the fortress of Kammamet to Colonel Hart in December 1767, was in communication with M. Mangin. Jafar Bég Khán was arrested and his Jágír was confiscated, but he was afterwards released and received an allowance of 150 Pagodas *per mensem* which was continued to his son. In 1773

[1] A very bellicose epitaph is on a tomb at Guntùr. +D. O. M. Chéri de la Fortune et favori de Mars La Victoire suivit partout ses étendards. D'Hercule il égàla les travaux et la gloire mais une mort trop cruelle a trompé notre espoir. Charles Babel, dit Zephyr, général des armées de Bassalat Zinque, mort à Gontour le 29 Novembre 1770 agé 39 ans.

A few months after this date M. Mangin wrote the following letter which shows the seamy side of the career of glory. I found the original letter in possession of a native Christian in Sattenapalle Taluq.

A. M. Gardé commandant des troupes de Bassalat Zinque à Gontour. Masulipatan, Le 24 Juin 1771.

Monsieur, j'ai reçu dans son tems l'amitié de la votre du 19 courant avec les 779, Pag. d'or, 1 R. 8 a., conformes au bordereau que vous m'avez envoyé. J'ai retenu pour les boissons que je vous ai çy devant faire passer la somme de 182, Pag. d'or, 3 R. Je suis étonné que l'on trouve l'eau de vie melangeé. C'est M. Dumureux d'Yanaon qui me l'a envoyé, la pareille je vend icy une Roupie et demie la bouteille; je voudrais retenir celle que vous avez : il y aurait fait du benefice : le vin et l'eau de vie sont icy fort rares : je vous conseille de menager vos boissons. Nous n'avous pas encore de vaisseaux d'Europe arrivés à Pondicherry : les Anglais en ont reçu trois à Madrass. La guerre était sur le point de se déclarer entre l'Espagne et l'Angleterre : il y a lieu de le croire par toutes les nouvelles que l'on debite icy, on ne dit rien de la France mais je crois que cela entrera dans le moment que le roy pensera le mieux.

Je tiendrai compte à Mr. Corner de Pag. d'or 260 : 3 R. provenant de la possession de feu Mr. Dubois.

J'ai fait remettre à Mr. Drouet les 108 Pag. d'or 4a qui étoient pour son compte.

J'ay reçu une lettre de Mr. Cirrier que m'a envoyé pour le compte du Sr. Marly une quarante six pagodes d'or à compte sans doute de ce qu'il me doit. Ce Mr. m'a aussi renvoyé une piece de gaze à fleurs d'argent et 3rt : 3ou ; 7ge : galons d'or : sans doute il a vendu une piece gaze à fleurs d'or ainsi que deux paquets de galons d'argent et une garniture double de boutons d'argent, il ne m'en parle pas. Cy joint une lettre pour lui avec la note de ce que le Sr. Marly me doit : je vous prie d'y tenir la main et de faire votre possible à me faire rentrer ce qui m'est dû, vous m'obligerez beaucoup.

J'ay reçu jusqu'à ce jour deux milles pagodes d'or à compte sur la vente du Draps à Bassalat Zinque et j'ay remit au porteur un Reçu de la somme en votre nom.

J'ay reçu aussi votre billet, payable daus un mois de la somme de Pag. d'or 378, 8a pour montant de diverses Bijouteries que vous avez pris pour votre compte.

Sitôt que je saurai des nouvelles d'Europe je vous en ferai part, marquez moy si vous comptez rester quelque tems dans notre voisinage. Je vous souhaite bien de la santé et un peu de patience. Je crois que tout ira suivant vos desirs.

Mr. Wynch, Chief at Masulipatam, addressed the Madras Government on the impolicy of permitting the French force to continue at Guntúr, but Government on June 13th replied that as Basálat Jang had infringed none of the conditions on which he held Guntúr "we "cannot with any degree of propriety either insist on the dismission "of the French or on the cession of Motupilli and other villages "possessed by them." On receipt of this rebuff Mr. Wynch sent an envoy, named Malla Pantulu, to suggest to Basálat Jang that he should rent Guntúr to the Company for 1,25,000 Pagodas, but Basálat Jang said plainly that he would listen to no arguments on the subject and would give up Guntúr only to superior force. Meanwhile the desertions from the Company's troops continued. Mr. Brooke, Chief at Masulipatam, again brought the matter before Government suggesting a reference to the Nizám[1] who could influence his brother. In March 1774 the Nizám, at the request of the Madras Government, did issue orders to Basálat Jang, orders to which Basálat Jang paid not the slightest attention, and the French corps continued in his service undisturbed. In 1776, however, a more favourable opportunity arose to urge the dismissal of his French contingent for, alarmed at the progress made by Haidar Ali of Maisúr,[2] Basálat Jang left Adoni and came to Guntúr[3] for safety, paying a considerable sum of money to Haidar as a pacification. The Masulipatam Council, thereupon, occupied Vétapalem and other ports on the coast, seizing all military stores landed for Guntúr, and Basálat Jang, his resources by sea cut off and threatened by Haidar on land, found his power decline. An Engineer officer, named Dufficio, left his service and joined the Company's force at Vétapalem, giving ample information of all troops and fortifications. At length Basálat Jang found that he had no alternative but to come to terms with the Company, and on November 30th, 1778, the Madras Government took into consideration a

[1] There was an extradition clause in the Treaty with the Nizám and under this clause the Company had given up in 1768 Asava Rao, a Zemindár who fled from Kammamett and took refuge in Núzvídu. There was therefore a good cause to demand that Basálat Jang should not harbour deserters from the Company's regiments.

[2] Haidar Ali was conquering the Cuddapah country, which included Cumbum and the Markapúr Taluq, so that it would be easy for him to move on Vinukonda and Guntúr.

[3] Captain Walker, Commanding Kondapalle, wrote on May 8th, 1776: "A Subadar of "Captain Collins' Battalion says that he came through Bazalut Jung's camp, nearly 36 "miles from this place. He has a vast number of troops, particularly 1,000 cavalry, 20 "elephants, and 100 camels; that the camp was above four coss in length and that Mr. "Lally was at Vinukonda: that he had with him about 1,000 sepoys armed with firelocks, "200 topasses and 100 European cavalry and some sepoys at Vétapalem waiting for guns "and ammunition from Pondicherry."

proposal from him to cede the Guntúr district for an annual payment, to dismiss all French troops and to accept the Company's offer to provide for the defence of his country. The negotiations were carried on through the Naváb of Arcot and the Nizám was not consulted in the matter. On February 27th, 1779, a treaty was concluded with Basálat Jang, and Mr. Hollond was despatched to Haidarabad to explain the transaction to the Nizám, and on April 19th, 1779, a force under Captain Harper marched to take possession of Guntúr.

The anger of Nizám Ali, when Mr. Hollond made known to him the views of the Madras Government, was not easily appeased. He denied the right of the Madras Council to make a treaty with his brother unknown to himself, he altogether resented the idea of his brother's being provided by the Company with a British force and he was yet more embittered by the withholding by the Government of Fort St. George of the tribute due to him for their occupying the Northern Circars and by their proposal to remit this tribute altogether. He showed his opposition by at once taking into his own service all the French troops which his brother had dismissed, and it appeared probable that he would at once unite with Haidar Ali in an attack upon the Company's territory. From this danger Madras was saved by the intervention of the Governor-General at Calcutta, Warren Hastings. He took a very severe view of the proceedings of the Madras Council and, in truth, the fact that they had at once leased Guntúr for ten years to the Naváb of Arcot is enough to condemn them.[1]

On November 1st, 1779, a letter was written from Calcutta to the Nizám repudiating the action of the Government of Fort St. George. That Government replied by a letter to the Bengal Government expressed in very insubordinate language and recalled and suspended Mr. Hollond, the envoy at Haidarabad, who had communicated to the Calcutta Council copies of his correspondence. The Governor-General, thereupon, appointed Mr. Hollond to represent him immediately at the Nizám's Court, and when the account of

1 Some of the Madras officials were engaged with transactions with the Naváb similar to those, described elsewhere, of Mr. Hodges with Núzvídu. They advanced money and received assignments of the revenues of his territories, so Guntúr was now on the point of falling into their clutches. The most notorious instance was that of Mr. Paul Benfield, whose salary was about £800 per annum and who held claims upon the Carnatic revenues amounting to £234,000. The Governor of Madras at present was Sir Thomas Rumbold, who is said to have commenced life as a waiter at White's.—*Arbuthnot's Munro*, I, xix *foot-note*.

these transactions reached England the Court of Directors dismissed from their service Sir Thomas Rumbold, Governor of Madras, and two Members of Council.

In the meantime Captain Harper, with three battalions of sepoys and one company of artillery, had occupied Guntúr. This had much annoyed Haidar Ali, and when the British troops set out to march from Guntúr towards Adoni, Haidar Ali proceeded to open hostility and barred their route through the Cumbum district, so that Colonel Harper was compelled to fall back upon Guntúr. Haidar Ali's troops followed him into the Guntúr district and by November 1779 had possession of the open country, and Basálat Jang terrified by the attitude of Haidar and of his brother, begged the Madras Government to restore to him Guntúr and so avert their hostility. The question came before the Council on December 30th, and it was decided that Guntúr should not be given up; "the embarrassments "created in the Council, by the bargain they had concluded with "the Nabob, for a ten years' lease of that Circar, contributed not "less, it would appear, than all other inducements, to the resolution "which they formed."[1] In April 1780 Sir Thomas Rumbold left Madras and Mr. Whitehill, formerly Chief at Masulipatam, became Governor. During this weak administration of the Government of Madras Haidar burst upon the Carnatic with an army of a hundred thousand strong. With him was M. Lally, late Commandant at Guntúr, and four hundred French soldiers. The Madras Government, collecting all available reinforcements, ordered Colonel Harper's detachment, now under command of Colonel Baillie, to march from Guntúr to Madras. The force consisted of 150 Europeans and 2,000 sepoys. They set out for the south, and on September 8th fell in with Haidar's army at Perambákam and, being joined by Colonel Fletcher with reinforcements of European troops, were totally defeated on September 10th at Conjeveram where, "had it "not been for the great exertions of Lally, Pimorin and other French officers,"[2] not a man would have received quarter from their Mussulman foes.

The Calcutta Council had on June 12th, 1780, addressed a despatch to the Madras Government ordering the restitution of the Guntúr

[1] Mill IV, 120. [2] Mill IV, 135. "No pen can do justice to the humanity of these "gentlemen, without whose assistance many of our officers must have perished: but their "merit will live for ever embalmed in the hearts of all who felt or witnessed their "beneficence."

Circar, but the Madras Government did not carry out these orders and the Guntúr Circar remained nominally under the Naváb of Arcot. Nominally, for in reality there was little rule of any sort in Guntúr. The Company's sepoys, left by Colonel Baillie in garrison, refused to go by sea to Madras and remained uselessly at Ongole. Haidar's cavalry, under command of a Sirdár named Narsu, swept over the country, plundering the towns of Kadava Kúduru, Vétapalem, Nizámpatam and Mangalagiri. At Masulipatam,[1] when the sepoys were ordered to embark they broke into open mutiny, and many of the Zemindárs throughout the Circars were known to be disaffected. At this juncture Warren Hastings sent from Calcutta to Madras Sir Eyre Coote, with a commission to take command and to suspend the Governor, Mr. Whitehill. Some regiments of Bengal sepoys under Colonel Pearse marched by the coast to reinforce the Madras army, and Mr. Daniel took advantage of their passage through the Circars to coerce and reduce to submission some of the more refractory Zemindárs. The orders of the Supreme Government were now carried out and Guntúr was restored to Basálat Jang, but Kondapalle and Masulipatam forts were strongly garrisoned, and a field force with six guns was stationed on the river bank at Srikakulam ready for any hostilities. The only breach of the peace, however, was the trouble caused by Venkiah, a kinsman of Vásireddi Nágannah, Zemindár of Nandigáma, who was supported by Appa Rao, the Zemindár of Núzvídu, and by the petty Zemindárs of Bezváda, Mailavaram, Medurghát and Jamalavai. To put an end to these disturbances, Mr. Stratton in 1781 was stationed at Mailavaram and Mr. Andrew Scott at Rághavapúram, each with a military force at his disposal. Some time afterwards Venkiah was captured and the disturbances ceased.

In 1782 Basálat Jang died, but the Guntúr Circar was not given over to the Company according to treaty and remained for six more years under the tender mercies of Saif Jang and the renters of Nizám Ali Khán. In 1784 the Governor-General, Warren Hastings, was so pressed for men and money that he proposed to restore all the Northern Circars to the Nizám, but this

[1] A full account of this mutiny was left on record by Mr. Daniel, Chief at Masulipatam. On coming to the fort in the morning he was told by Captain Cesshyre and Lieutenant Craufurd that the sepoys refused to embark. He therefore asked General Stuart, who was apparently travelling through Masulipatam, to use his influence. The General paraded the troops and went through their ranks, but failed to persuade them to return to their duty. Mr. Daniel then called for volunteers to embark, but seemingly to no purpose, and the sepoys appear to have gained their point.

suggestion was strenuously opposed by Lord MacCartney, Governor of Madras, and fell to the ground. In September 1786 Lord Cornwallis became Governor-General at Calcutta and it was part of his instructions from London to demand the rendition to the Company of the Guntúr Circar. Fear of Típú Sultán's power and of war with France deterred the Governor-General from making this demand upon the Nizám until May 1788, when he instructed Sir Archibald Campbell, Governor of Madras, to despatch to Haidarabad Captain Kennaway as envoy for the negotiation of the transfer. The Nizám was not very loth to give up Guntúr, which had given him very little revenue under the management of his renters, and agreed to make it over to the Company in September 1788. The tribute for the Northern Circars had not been paid for some years, but the revenues of Guntúr since the death of Basálat Jang were regarded as a set off and these pecuniary claims were adjusted at Calcutta by a confidential agent of the Nizám. Thus did Guntúr pass finally under the rule of the Company thirteen years after Lord Clive had obtained the sanads from the Emperor at Delhi.

The French troops that had been dismissed by Basálat Jang in 1779 were taken into the service of the Nizám at Haidarabad, and under the command of M. Raymond became once more a source of anxiety to the Company. In 1795 efforts were made to induce the Nizám to disband them, and in 1798 a British force was assembled at Guntúr and marched to Haidarabad to assist the Nizám in carrying out the wishes of the Madras Government. The Commandant, M. Raymond, had died, so the force was disbanded with little difficulty and the officers were shipped to France.

The Palnád, the most remote portion of the Kistna district, was still at this date nominally under the sovereignty of the Naváb of Arcot, but in 1801 the Company deprived the Naváb of his remnants of legal power and the Carnatic, including the Palnád, passed under the dominion of the East India Company. From this date there is but little to record in the history of this district. The "Officers' mutiny" of 1809 extended to the division stationed at Masulipatam and, incredible though it may be, a post was established by the officers through Pulicat to St. Thomas' Mount by sepoys disguised as runners! In November 1815 the Pindáris plundered Munagála and Kumarabandar, and in March 1816 they entered the district near Pénuganchiprólu and passed south by Nandigáma. Crossing the river to Amrávati, they spread over the Guntúr country and passed

by way of Narsaraopet and Vinukonda to Cumbum, a regiment of light cavalry following in hot pursuit, but never overtaking them. Their ravages are still remembered in this district. Old men called as witnesses in Court fix their age by saying that they were lads when the Mahratta cavalry came.

In the year 1823 the claims of the Nizám over these Northern Circars were determined by a money payment to him from the Company of Rs. 11,56,666.

In 1832-3 occurred the terrible drought, which is known among Europeans as "the Guntúr Famine" and among natives as "Nandana" that being the cyclic year. This terrible calamity covered the country with human bones from Ongole to Masulipatam and for twenty years afterwards the cultivation in the Guntúr district did not reach its previous limit.

In December 1859 the Guntúr and Masulipatam districts were amalgamated into the Kistna District.

CHAPTER V.

ANNALS OF MASULIPATAM.

The ancient geographers mention a port named Mæsolia on this coast which was the point to which caravan traffic extended from Persia and the emporium whence ships sailed to the "Golden Chersonese," and this may be the modern Masulipatam; but the coast line near the mouth of the Kistna must have advanced very much in seventeen centuries, and it is impossible now to conjecture where the ancient port was situated. There is very little reference to Masulipatam in the period of Hindu rule: the people were chiefly pastoral and do not appear to have paid much attention to sea-borne commerce.

In the temple in the fort is an inscription of A. D. 1397 recording a private grant, and on a pillar of the mandapam of the temple of Ramalinga in Robertson's pettah are three inscriptions of the twelfth century.

Orme mentions a tradition that Masulipatam was founded in the fourteenth century by a colony of Arabs, and there may possibly be some foundation for the legend, as the Arabs engaged largely in commercial ventures from the Red Sea to Southern India and may perchance have found their way round Ceylon as far as this part of the coast. The first mention of Masulipatam in history is that about the year 1425 a Muhammadan Mosque was built in Masulipatam under the tolerant auspices of the Carnatic Rájas, who were at that time fighting the Bahmani kings of the Deccan with their own weapons, and were enlisting Mussulman soldiers under their banners. In 1478 the victorious army of Muhammad Sháh Bahmani II penetrated as far as Masulipatam, but on the downfall of that monarch the country came under the rule of the Orissa Rájas and, after being conquered by the great Carnatic king, Krishna Ráya, (circa 1515), was finally taken possesssion of by the Mussulman king of Golconda, Sultán Qulí Qutb Sháh. In 1557 the Carnatic Governor of Kondavídu occupied Masulipatam with an army of 50,000 men, but that was merely a temporary inroad, and this part of the coast remained peacefully under the rule of the Golconda kings for a century and a half, numerous references in the histories of the period showing that the sea-borne trade of Masulipatam, fostered by the Muhammadan sovereigns, must have attained very considerable dimensions.

It was under the patronage of the kings of Golconda that European traders first established themselves at Masulipatam. The Portuguese may have been the earliest and the Dutch the second nation to occupy this field, but the first English venture was in the year 1611, when a factory was established at Masulipatam on behalf of the East India Company. The following is taken from Mr. Morris' Godávari Manual:—

The very earliest notice of this factory is to be found in two letters addressed by Lucas Anthenniss at Pettapolle (Peddapalli) or Nizampatam, to Peter Williams, a factor at Masulipatam, in which the particulars of certain petty mercantile transactions are mentioned. These letters are dated December 29th, 1611, and January 8th, 1612.

In January 1611 Captain Hippon was despatched by the Directors of the East India Company in the ship *Globe* to open a trade with the people on the Coromandel coast. A Dutchman, named Peter Williamson Floris, who was in the English Company's Service, accompanied him in the capacity of factor, with authority to conduct all commercial transactions. After touching at Pulicat, where Floris and Hippon were unsuccessful in opening trade, the *Globe* sailed for Masulipatam. Thence she departed, laden with cotton cloths and other delicate fabrics for Bantam and Siam. In the following year (1613) she returned to Masulipatam. Floris has left an interesting account of these voyages and a quaint extract from the narrative of his second visit here follows:—

"On the 10th of December they arrived at Masulipatam where
" they found an English ship and two Hollanders. They understood
" that Mir Sadardi was out of place and that Atma Khan and
" Busebulleran did govern. The ship was the *James* sent expressly
" to second them in their voyage. The 21st, the author and others
" went on shore, where they were met by Wenkatadra, son of
" Busebulleran, with the Shah Bandar and other Moors, by whom
" they were well received, being presented with several Tesseriffes.
" The Director Warner and the author had each a fine horse given
" them. Floris refused his, suspecting their treachery, but was
" compelled to accept it. He took a Kaul at four per centum and
" landed goods. The 25th of January the *James* departed for
" Petapoli, and on the 7th of February from thence for Bantam.
" The 23rd the author returned to Masulipatam.

"The 29th of July, there arrived four persons, as ambassadors, "along with Wengali, from the great King of Narasinga[1] or Velúr, "who brought Mr. Floris the King's kaul with his abestiam (which "is a white cloth, bearing the impression of his own hand, in sandal "or saffron); likewise one from the Queen of Paleakate, besides "several letters from Jaga Raja, Tima Raja, Apokandaia and others. "The King's letter was written on a leaf of gold, wherein he ex-"cused the offence given the English at Paleakate: and invited "them to come to his country, giving them leave to choose a place "for building a house or castle to their liking, besides other privi-"leges. As an earnest of his good will, he bestowed on Mr. Floris "a town, yielding an income of about four hundred pounds a year, "promising to do more for him at his next arrival. The Hollanders "did all they could to obstruct these favours, but their influence "was not great enough. The inhabitants grieving to see every "year English ships pass by without reaping any benefit from them, "filled the King's ears with complaints, and procured these friendly "offers. Mr. Floris kept the envoys with him and bore their ex-"penses till the ship came into the road. His man, Wengali, has "spoken in person with the King who laid his hand upon his head "and presented him with a Tesseriffe.

"The 4th of October, the ships being sheathed, came into the "road of Masulipatam and Floris gave order for loading the goods. "On the 25th came news of the death of Wenkatadrapa, King of "Velúr, after fifty years' reign, and that his three wives (of whom "Obiamma, Queen of Paleakate, was one) had burned themselves "with the corpse. Great troubles were apprehended. The Holland-"ers were afraid of their castle newly built in Paleakate."[2]

From the above extract it will be seen that the ships traded not only from Europe, but that a profitable business was done in selling Masulipatam goods in Sumatra and the Spice Islands. This traffic proved so profitable that in 1627 the Batavia Council[3] recommended that 300,000 rials in money should be sent annually to Masulipatam for cloths to be exchanged in the Eastern Archipelago for gold and camphor and spices.

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1 *Narasimha* seems to have been generally used by the English to denote the Carnatic Rája of Vijayanagar.

2 Journal of Mr. Peter Williamson Floris, Cape Merchant in the voyage of Captain Hippon. Translated from the Dutch. "Collection of voyages and travels," Vol. I, p. 443.

3 Bruce's Annals of the East India Company, Vol. I, pp. 188, 279.

There was much jealousy at Masulipatam between the Dutch and the English merchants, and in 1628 the latter were so harassed by their rivals that they removed to Armegon on the Nellore Coast, where a factory had been founded three years previously. In November 1632 a firman was obtained from the King at Golconda permitting the English to re-open the factory at Masulipatam and to trade at other ports in his dominions, and in 1634 a second firman was obtained, so that they ought to have been free from all local hindrances, but the Dutch appear to have still been able to thwart and annoy their European rivals. In 1648 and 1649 the wars between the King of Golconda and the Hindu Rájas interfered with the cloth trade, and from this date Masulipatam factory appears to have occupied a position of less importance than that assumed by the more recent establishment of Fort St. George or Madras. On December 4th, 1655, the following Minute of Consultation at Masulipatam was recorded: "Next was taken into consideration what "proportion of means was thought needful to be allowed to such of "the Company's servants as are to reside at Madraspatam and "Metchlapatam and the subordinate factories for their necessary "expenses, charges, garrison, &c., excepted, it was agreed that "thirty old Pagodas should be allowed to Mr. Edward Winter to "uphold the Company's houses at Metchlapatam, Verasheroon, "Pottapolee, Daleepadee, and sixty new Pagodas for the president "and two factors, the minister and his wife, and chirurgeon, at "Fort St. George."

About 1670 a Dominican Friar, named Fernandez Navarette, visited Masulipatam on his return journey from China to Europe. He had been sent to the Philippine Islands and China and he returned by a rather circuitous route. From Malacca he went by sea to Madras and thence by land to Golconda and Masulipatam, at which port he embarked for Surat. He gives the following description of Masulipatam: "The city Musulapatam is famous all "along the coast of Coromandel. It is situated sixty leagues north "of Madrasta, a very populous place and of great trade. The "English and Dutch and at present the French have erected fac-"tories there. Some years ago, besides these, the Danes had one "too. Some Portuguese, Mungrels and Blacks who are Catholicks "live there and have a little Church where there was a father of the "order of St. Augustin. Some English and Dutch, who have dis-"charged themselves from their Companies, have settled there and

"live with their families. The climate is very bad and unhealthy. "They said the heat from April to August was intolerable: all the "country abounds in wheat, rice, sheep, hens, geese, fish and fruit "at reasonable rates. I stayed with my Chinese in the French fac- "tory, where I said mass for them every day and dined and supped "at their table; they treated me in health, and a small sickness I had "with extraordinary kindness, love and affection. The city is singu- "lar and there being such a diversity of natives there falls out "something new every day among Persians, Armenians, Moors, &c. "That city resembles Babel in the variety of tongues and differences "of garbs and customs, but I liked the natural inclinations of them "all. I sometimes went to the Church, which was a considerable "distance from the factory, met several people by the way and "they were all courteous and civil. I talked with some English "and Dutch, visited them because it was necessary, and found "them very obliging in their words and some no less in their "actions."[4]

A very similar description of Masulipatam is given by a Dutch minister: "Masulipatam is a city seated near a large river, where "the English and Dutch have their factories. It is very populous "and the residence of a Governor, who pays a certain yearly tribute "to the King of Golconda, which he squeezes out of the inhabitants, "especially the gentues, which are sorely oppressed by the Persians "and Moors here, who farm all the weaving trade from the great "persons; wherefore there is scarce any trafficking here with "profit unless you obtain a Patent from the King which is not easy "to be obtained, because the Governors (who pay 140,000 Pagodas "of annual tribute to the King) constantly oppose it: and it is a "difficult matter to approach the King (who keeps his Court at a "great distance hence) without purchasing their favour or some "other Government men's at Court. For the rest, this city is a "place of great traffick, where most of our commodities, as also those "transported hither from the Mologues, China, &c., are sold at a "very good rate. Here is also a great concourse of merchants "from Camboja, Suratte and other places under the jurisdiction of "the Great Mogul, as also from Goa, Orixa, Bengala and Pegu. "Here is also a considerable traffick in Diamonds and Rubies."[5]

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[4] An account of China, written in Spanish, by the R. F. F. Fernandez Navarette, translated in "Collection of Voyages and Travels." London, 1704, Vol. I.

[5] A true and exact description of the most celebrated East Indian Coasts of Malabar and Coromandel. By Philip Baldores, Minister of the Word of God in Ceylon. Amsterdam, 1672. "Collection of Voyages and Travels." London 1754.

The following description of Masulipatam was written in 1719 by Père Bouchet, a French Jesuit: " Masulipatam appartenoit " anciennement au roi de Golconde, il est maintenant sous la puis- " sance du Mogol. Cette ville est eloignée de Golconde d'environ " quatre vinght lieues: les principales nations de l' Europe qui " trafiquent aux Indes y ont des comptoirs. Les toiles peintes qu'on " y travaille sont les plus estimées de toutes celles qui se fabriquent " aux Indes: on y voit un pont de bois le plus long, je crois, qui soit " au monde: il est utile dans les grandes marées oú la mer couvre " beaucoup de terrain: on y respire un très mauvais air. On " compte plus de cent lieues de chemin par terre de Madras á " Masulipatam, mais il est vrai qu'il y a plusieurs detours á " prendre."[6]

These three descriptions give us a picture of Masulipatam as a busy commercial centre and various quaint references in the old records[7] give us some idea of the mode of life[8] of the English in their factory about the year 1670 and later. The orders of the Directors in London were explicit that their married servants were to reside in houses provided by the Company, and that the unmarried men were to dine at a common table with "a steward appointed to " order their table, that it doth not exceed their allowance." Sometimes they sent out Bibles, Catechisms and religious treatises for distribution and in all their despatches much interest is shown in the moral welfare of their employés. This paternal care reaches its climax in the following Memorandum written by Major William Puckle, who came out in February 1676 as Auditor:—

" Proposalls to the Agent about the young men in Metchelepatam.

I.—Whereas each hath his peon[9] and some more with their Rondells, that none be permitted but as at the Fort.

II.—That some pecuniary mulct or fine be imposed or deducted out of their wages for misdemeanours.

1. Absence from public prayers Without reasonable excuse.

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[6] Letters Edifiantes et Curienses. II. 552.

[7] See the notes on and extracts from the Government Records in Fort St. George, Madras, 1871, a copy of which is in every Collector's Office throughout the Presidency.

[8] For an amusing sketch of the mode of life among the Dutch in India, see Mr. Morris' Manual of the Godavari District, p. 198.

[9] Peon is a Spanish or Portuguese word, meaning footman or foot soldier, and is used all over South India to denote an office messenger or attendant. Probably hence Pawn the piece in chess.

2. Going ont of the Factory without leave.

3. Not attending the writing office and despatching their appointments.

4. Being found in the Factory drunck, swearing, fighting, playing unlawful games.

5. Being out of their chambers after ten of the clock at night.

6. Going to Punch or Rack houses without leave and warrantable occasion.

III. For learning the Portugall languages: That the Company pay a Tutor six months; the Tutor to read to them one hower every day of the weeke; the time to be after dinner, whilst they are all together; if any absent or neglect to forfeit: that account be kept of the forfeitures; that if they be not at six months end perfect, then three months more to be allowed; wherein he that speakes not the language shall forfeit for every time that he speakes English: the forfeitures to goe towards payment of the Tutor and what they fall short to make up among themselves. The like for learning the Mores languages. The account of forfeitures to be sent to the Company which will more affect than the loss of the money.

IV. In case they will not be conformed to rules, that they may be sent to the Fort and kept there. The Dutch send all such young men as will not be regulated to Batavia, and make them serve for soldiers till their time expire."

There are many passages in the old records which show that there was much room for amendment in the English factory at Masulipatam, not merely among the young men but among their seniors. A Mr. Mohun came as Chief in 1670, Mr. Mainwaring being the second in Council. In 1674 Mr. Mainwaring brought charges of dishonesty against Mr. Mohun, who at once deprived him of all pay and allowances. The Council at Fort St. George, after a tedious enquiry in 1675, suspended Mr. Mohun and appointed Mr. Mainwaring in his place, the Council one and all declaring that they would not entrust Mr. Mohun with any of their own private property, "the consequence is cleare enough." In 1676 Major

William Puckle, the Auditor, was commissioned by the Court of Directors as Chief of Masulipatam in order to investigate this dispute, the accusations being: "Mr. Mohun in trading with the "Company's monys and taking up monys at interest, &c., on the "Company's creddit if not in their names, for his own account for "the driving on of his own particular trade. Mr. Mainwaring for "wronging the Company in over-reckoning the packing charges at "Metchlepatam and the Bay and over-rating some of the Company's "goods there."

But Major Puckle died in January 1677 and the Council, having received orders from London to dismiss Mr. Mohun from the Company's service, paid him his arrears of salary up to date and he sailed for England, giving notice that he intended to sue for £100,000 damages for wrongful dismissal. During the following year, 1678, the Council leisurely proceeded with the enquiry into the charges against Mr. Mainwaring and on March 4th he, in his turn, was relieved from duty, Mr. Christopher Hatton becoming Chief at Masulipatam in his stead. In November 1678 Mr. Mainwaring formally demanded his place as Chief of Masulipatam, but Government declined to modify their suspension of him and offered him copies of their enquiry and a passage home. In January 1679 Mr. Richard Mohun returned to Madras triumphant and was received into Council. A few days after this Mr. Mainwaring delivers two papers to the Governor, apparently fearing Mr. Mohun's vengeance, for he is answered "concerning his wife and affairs at Metchlepatam, "she is a woman soe obliging and discreet there is noe occasion of "an order to protect her, but if anything should offer, the Agent "and Governour will not be behind hand in civilitys and in care of "her soe far as becomes him and with regard to his other request "the Agent and Governour is only confirmed in his previous opinion "and refers Mr. Mainwaring to the Hon'ble Company for a final "conclusion of all his matters." Mr Mohun accompanied the Agent in his two journeys by land and sea to Masulipatam in 1679 and then remained in Madras as a Member of Council, but meanwhile Mr. Mainwaring had gone to England and so on July 2nd, 1780, the following minute was entered: "The ship *President* anchors in the "Roads having left the Downes the 13th February. Mr. Matthew "Mainwaring lands. The Honourable Company's packet is read. "Mr. Richard Mohun being now by the Company's order discharged "the service withdrew out of the Council." This six years' conflict,

the "endless disputes and aspersions," as the Madras Council terms them, at Masulipatam must have had the worst possible effect upon the discipline of the factory there. In a despatch dated December 24th, 1675, the Directors had laid down rules for the purchase of goods. When the Calicos were brought to the Company's warehouse in fulfilment of contract, three of the Council, including the Agent or Chief or Warehousekeeper, must be present, to compare the goods with the sample and to fix the price to be entered in the books, and the Factors and Writers must be present as far as possible to gain knowledge. This was apparently beneath the dignity of some of the Company's servants, for in a despatch dated 15th December 1676 the Directors say, with regard to the objections raised by some to assisting at the sorting of cloth, "We would "have you to let all in our service know that they are to be disposed "of as our Chief and Council shall direct, for the best carrying on "of affairs, and not to stand upon Punctillioes." It is in this despatch that the following curious passage occurs: "We find a "complaint against Mr. Wales and Cullen about throwing a brick-"bat into Mr. Mainwaring's window, and of Wales swearing, and "we note that Mr. Clavele and Mr Vincent do laugh and dispise at "our agency at the fort. We trust due notice has been taken of "this, for we shall not permit any of our servants, of what quality "soever, to contemn our authority, which those do, that contemn "any that act by it."

The trade which was carried on at the factory was as described above by the travellers who visited Masulipatam. The staple export was cloth, weaved and dyed in the Kistna and Godávari villages, and there are references to saltpetre, turmeric, all sorts of spices, and miscellaneous articles such as spotted deer and water fowl for His Majesty Charles II. The imports included all sorts of goods manufactured in England, among which broadcloth, and superfine scarlet and green cloth, seems to have been most appreciated by the natives of this country. The Company had an agent at Golconda for the purchase of diamonds, a Mr. Cholmely, who was from time to time accused of engaging in private trade. This private trade is a matter which constantly crops up in the records and probably was the mainspring of much of the insubordination and discord that prevailed. The East India Company allowed private trade in certain commodities, setting apart five per cent. of the tonnage of each ship for the private ventures of the Commander and seamen, and

permitting the Chief at Masulipatam to send home three tons, all others of Council two tons and the Factors not in Council one ton each. There is more than one passage in the old records showing that this private trade clashed with their duty to the Company. If they engaged in private trade, competing against each other, that would at once explain the many quarrels and the bitter complaints against the Chief, whose position and power doubtless placed him at an advantage in the mart. The salaries were so utterly inadequate, a writer got £10 per annum and a Factor £20, that the private trade was what they looked to as their livelihood and their position as servants of the Company was valued only for the facilities it afforded them to carry on this private trade. Thus we see Mr. Mohun, Chief at Masulipatam, on a salary of £100 per annum, giving notice to sue the Company for damages £100,000 for wrongful dismissal!

The establishment proposed for the factory at Masulipatam by Major Puckle in 1675 was as follows:—

A Chief
A second for accounts } and no more of Councell.
A third for godowns

" A Secretary, two Factors, a Steward, three Writers, each of the "Councell to take charge of one, a Physitain, rather than a Chirurgeon, "a Minister." The business done at the factory must have been considerable to afford occupation to so large an establishment. Some passages in the records show that Portuguese clerks were employed as book-keepers.

The Directors in London, with their sober mercantile ideas, had little notion that their servants in India adopted any rôle but that of the representatives of a trading Company. The accounts, of course, showed that large sums were paid to obtain the patronage of Mussulman and Hindu courtiers and business was carried on only under the shelter of royal grants, but this perhaps to London merchants, who could almost remember the monopolies of Queen Elizabeth's reign, may have appeared a necessary incident of foreign trade and they appear to have had little suspicion that their agents in India now began to assume a retinue and display more suited to envoys of a nation than to mere employés of a mercantile concern. The old records contain a very interesting account of two visits made to Masulipatam by Mr. Streynsham Master, Agent at Fort St. George, who travelled in state attended by two Members of Council,

a Minister, a Surgeon, a Schoolmaster, a Secretary, two Writers, an Ensign, six mounted soldiers and a trumpeter "in all 17 persons in "the Company's service and four freemen who went with the Agent's "Company for their own pleasure and at their own charges."

Extracts from the journal of this expedition have been printed, but many passages which throw light upon the state of this country in 1679 do not appear in these printed extracts, so the whole journal is inserted as an appendix to this chapter.

Mr. Master's second journey was by sea. He left Madras on August 1st, 1679, on board the *Golden Fleece* with a numerous company, including Mr. N. Cholmley, who was on his way to make the year's investments in diamonds at Golconda. They arrived in the Masulipatam roads on the forenoon of August 4th, finding there a great Dutch fly-boat which saluted them, a small ship of a Dutch freeman of Ceylon, James Hoemer's ship *The Mary* and three junks of Masulipatam. Mr. Christopher Hatton and others of the factory and freemen came on board, but the wind blowing fresh off land, they could not go ashore that day.

August 6th.—The wind continuing to blow off the land so strong and likely to continue so, the Agent, being unable to land, resolves to conduct his business and give instructions, on board, for the factories of Masulipatam and Madapollam. The Councils are warned to be frugal both in table expenses and to dispense with as many peons and servants as may be, "the Dutch having last yeare "put away their Drums, Pipes, &c., and many Peons."

The following is ordered to be sent to Fort St. George from Masulipatam: 6,000 lbs. of gunney,[10] 50 candies ropes, 50 candies twine, 100 bags of the best wheat (?), each bag 10 maunds. Peter Large is ordered to pay a deposit of 54 pagodas to answer the charges for collecting the customs at Golconda.

"At Metchlepatam the Dutch have landed this yeare a very large "stock of silver, copper and spices wherewith it is reported they "intend to carry out vast investments to the prejudice of the English "business having advanced 10 per cent. of the usuall prices of all "sorts of calicoes and with the gold coined some months past at "Pullicatt paid off all their debts on the coast and do now in all

[10] The fibre of *Cannabis sativa*, the Indian hemp.

"their factories make their investments with ready money advances "which they never did heretofore. Notwithstanding which our "merchants goe on cheerfully in their business, not questioning "but to comply with the contracts made with them, made by the "Agents &c., at Metchlepatam and Madapollam." In the evening of August 9th, Mr. Hatton and the others went ashore and the wind being favourable after midnight, the ships with the Agent and his people set sail for Ballasore.

On January 13th, 1680, the *Golden Fleece* again anchored in the Masulipatam roads on her return voyage from the Hugli. Mr. Hatton, Mr. Wynne and others went on board and in the afternoon the Agent went ashore. "The Dutch Chief stood upon the Terras "of their house when we passed by, but came not downe to meet "us in the street." He sent next day to say that he would visit the Agent who begged to be excused on account of press of business.

One Downing having entered the service of the King of Golcondah as Pilot in charge of a vessel bound for Persia, on a salary of 500 pagodas per mensem (!) the Agent informs Derya Chaun in charge of the King's affairs here, that it was the King of England's orders that his subjects should not serve any other nation, and that the King of Golcondah would do well to get rid of Downing, as such sort of men were generally runaways and did their employers no good. But that being unwilling to inconvenience the King, the Agent would not take the man out of the ship till the King was informed of the matter. Derya Chaun represents the inconvenience of the pilot being removed when she was now ready to sail with a Portuguese and French pass. Orders were given to proceed with new buildings for the factory, the old building having suffered much in the great storm of October 13th, 1779. The descriptions given of this storm show that it was similar to the inundation of November 1st, 1864. The sea flowed twelve feet deep in the Dutch factory and destroyed all their goods and their house to the value of 80,000 pagodas; the sea was also knee-deep in the English factory, where great loss was sustained in pepper and other spices. All the houses in the town were untiled "whereby our Honourable Company hath likewise "sustained much dammage there in their Broadcloth and Calicoes. "A great part of the Towne, both houses and people, being carried "away and destroyed by the sea water which has washed among the "Island before it, the Bar, towne and bridges." Several ships and boats were blown away. In Masulipatam and adjacent villages at

least 20,000 men, women and children were drowned and lay unburied in the streets, "which occasioned a great stench." The "Callicoes which were wett in the Honourable Companies factory "in Metchlepatam were all delivered to the washers to be washt "againe, and all possible deligence used to hasten the same, that "soe this year's investment be not retarded."

This inundation was probably followed by sickness at Masulipatam for on February 16th, 1780, the following Minute appears in the Fort St. George records: "Mr. Christopher Hatton desiring a greater "liberty as to removal out of the factory for air than the late orders "made at Metchlepatam do allow to the Chief, it is thought proper "to grant his desire in respect to himself in particular by reason of "his indisposition of body, but this is not to be a precedent for "others without a particular dispensation," and on July 26th, 1780, advice is received of Mr. Hatton's death. Mr. John Twill was appointed to succeed him but he also died in September and Mr. Maurice Wynne was then appointed Chief at Masulipatam.

It will be seen from these extracts that the Dutch were the most formidable rivals of the English factory.[11] They had been the first comers and appear always to have looked on the English as intruders who were to be driven from this field. In 1628 they had influence enough to expel the English for some years from this port, and the boastful language of the Dutch Chief recorded by the Agent of Fort St. George was in keeping with the ostentatious assumption of superiority we find on other occasions. It is said that the Dutch were the first to erect the fort at Masulipatam. I have not been able to find any authority for this tradition, but it is probably true, for in the fort is a tomb-stone with the following inscription :

Hier leyt begraven Den E. Jacob Dedel, in syn leven Raetvan in Dierst ende opper Hooft te water ende te lande over de Nederlantze E. Comp. Deser Cust Cormandel. Overleden, den 29 Augusty Anno 1624.

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[11] There is no mention in these old records of the French factory, except that in May 1674, the Dutch picked a quarrel with the Government at Fort St. George for giving asylum to "Monsieur Peter Deltor, second for affairs of the Royal Company of France at "Metchipatam." In 1698 a small square was built for the French factory, which is still known as Frenchpettah, and, having been restored to France after the peace of 1814, still remains (1882) French territory. It is a space of some 71 acres and includes two bungalows, a chapel and some other buildings.

(Here lies buried the Hon. Jacob Dedel, in his life Councillor in the Service and Chief by water and by land of theDutch India Company on the Coromandel Coast. Died August 29th, 1624.)

The site where the Dutch had their villa residences is still known as Valandupalem, a corruption of Hollandpalem, and their burial ground is in a corner of the compound of a bungalow behind the Collector's Office. It contains several tomb-stones in very good preservation. The stone is the hard *nápa râyi* on which the Hindus carve their inscriptions, but the Dutch must have had a trained stone mason, for almost every stone bears a coat of arms, executed with considerable skill. Even the grave-stone of an obscure *Schipper* or Sea Captain, probably not of degree to bear coat armour, has an effigy of deceased with the three-cornered hat and long coat, familiar in old illustrations, reminding one that this Dutch Skipper was a contemporary of those bold mariners, Gulliver and Robinson Crusoe.

The graves are enclosed by a good masonry wall, but some inscriptions have disappeared before that destructive personage, the village herds-boy, who, stone in hand, delights to chip off the raised letters that tell the virtues of long-buried merchants and their vrouws. I therefore find space for five of the most quaint, and make an attempt to translate them, but many words are obsolete Dutch.

DESE ZERK BEGRYPT ONDER ZIG DE DOODE LICHAMEN VAN CATHARINA VAN DEN BRIEL VAN AMSTERDAM EN IOHANNES KRUYF VAN TOUANAN ONDERKOOPMAN IN DIENST DER E. COMP. IONGE DOGTER EN IONG MAN GEBOREN DEN 15 AUG 1657 EN 28 NOV 1649 OVERLEDEN HIER TEN CONTOIRE 3 OCTOBER 1678 EN I IANUARY 1679 OUT 21 IAREN IMAEN 19 DAAGEN EN 29 IAREN I MAEN 3 DAAGEN.

Requiescant in Pace.

EEN VRYER EN EEN MAEGD BEDECKT DEES EENE STEEN
HAER BEYDER MENING WAS VAN TWEE TE WORDEN EEN
MAER DE OVERWREDE DOOD BELETTE VERGAREN
EERST GAF DEN BRIEL HET OP, EN DOE WIERD KRUYF EEN LYK.
HAER LYVEN ROTTEN HIER MAER IN DES HEMELS RYCK.
ZAL GOD DE ZIELEN VAN DE TWEE GELEVEN PAREN.

Buried under this slab are the dead corpses of Catharine VanDen Briel of Amsterdam and John Kruyf of Touanan, junior merchant in the service of the Hon. Comp., a young woman and young man,

born the 15th August 1657 and 28th November 1649, died at the factory here the 3rd October 1678 and 1st January 1679 aged 21 years, 1 month and 19 days, and 29 years, 1 month and 3 days.

May they rest in peace.

A lover and a maid this one stone covers;
Their mutual meaning was of two to make one:
But too cruel death forbad the union.
First Den Briel gave it up and then Kruyf became a corpse;
Their lives lie here, but, in Heaven's kingdom,
Shall God the souls of these two persons pair.

HET DODE LICHAAM VAN IUFFRW IOANNA BOLWERK IN HAAR LEVEN HUISVROW VAN DEN KOOPMAN ENTWEDE HIER TEN CONTOIRE SR IOHANNES HUYSMAN RUST ONDER DESE ZERK OVERLEDEN DEN 16EN FEBRUARY A. 1682 OUD. 43 IAREN II MAANDEN EN 8 DAGEN.

TER WYL IK LEEFDE HIER BENEDEN,
HAD IK D'ELLINDE TOT MYN LOT
MET ZIEKTEN WIERD IK STEEDS BESTREDEN
TOT DAT HET DEN ALWYZEN GODT
GELIEFDE MYNE ZIEL IN VREDEN
TE PLAATZEN BY DER ENGLEN ROT
DAAR LEV'IK VRY VAN ZIEKT'EN PUYNE
Geen beter ruyling als de myne.

This dead corpse of Miss Jane Bolwerk, in her life, wife of the merchant, second in charge of the Factory here, Mr. John Huysman, rests under this slab.

While I lived here beneath,
Had I to suffer my lot,
With sorrow was I ever bested,
Until the all wise God
Was pleased my soul in peace
To place by the angel choir.
There I am free from pain,
No better exchange than mine.

HET DODE LICHAAM VAN IUFFR ELIZABETH VAN ERPECUM IN HAAR LEVEN WAARDE HUISVROW VAN SR MARTEN VAN DEN BRIEL ONDERKOOPMAN EN ADMINISTRATEVR DER SPECERY PAKHUIS EN ALHIER WAGT ONDER

DESE SERK D'URE DER LAASTE OPSTAANDING. SYSTORF DEN 17 EN FEBY. 1685 EN WAS OUT 60 IAREN.

BELESEN, DEUGDSAAM, VROOM, STANDVASTIG VAN GEMOET.
NIETLIGT VERANDER LYK DOOR VOOR OF TEGEN WINDEN
DEN AMSTEL WAS HAAR WIEG, DAAR WIERD SY OPGEVOET,
HIER STORF S'IN GOD VERNOEGD, VAN DAGEN SAT EN IAREN,
HAAR VROME ZIEL SAL MET DE CHERUBYNEN PAREN.

The dead corpse of Miss Elizabeth Van Erpecum, in her life worthy spouse of Mr. Marten Van Den Briel, junior merchant and warehousekeeper, here waits under this slab the hour of the resurrection. Died the 17th February 1685, and was aged 60 years.

Cultured, virtuous, pious, steadfast of mind,
Not lightly changeable by winds to and fro,
The Amstel was her cradle, there she was brought up,
Here dead, she in God happily, full of days and years,
Her pious soul shall with the cherubim pair.

ZY SULLEN RUSTEN OP HARE SLAAP-STEEDEN. IES-57-2.
HIER RUST EEN VROUWE, DOOR DE DOOD
GESCHEYDEN VAN HAAR EGT-GENOOT
IN BITTREN ROOW, BESTELD TER AARDE
BE WEEND MET FRANEN VLOED. NA WARDE.

ONDER DESEN ZARK LEGT BEGRAVEN M'IUFF. MARIA WILHELMINA GAMBIER ZALR GEMALINNE VAN DEN EE HEER GOSEWYN MAIRE OPPERCOOPM. SECUNDE TE DESER CUSTE CHOROMANDEL EN OPPERHOOFD DIT NOORDER DISTRICT NATA TER STEEDE NAGAPATNAM DER 15 OCT. 1702 OBIIT ALHIER TOT MASULIPATNAM DEN 2 AUGUSTY AO 1735 OUD 32 IAREN 9 MAANDEN EN 18 DAGEN.

They shall rest in their beds.—*Isaiah* 57, 2.

Here lies a wife, through death
Separated from her husband.
In bitter ruth, bestowed to earth,
Bewailed with flood of tears, according to worth.

Under this slab lies buried Mrs. Maria Wilhelmina Gambier, late wife of the Hon. Mr. Gosewyn, Mayor, senior merchant, second of this Coromandel coast and first of this Nórthern district. Born at Negapatam, October 15th, 1702, died here at Masulipatam, the 2nd August 1735, aged 32 years, 9 months and 18 days.

DIES STEIN BEDECKT DE ROMPEN VAN DEN E. HR. IACOB CORBESIER GEBOORTIG VAN VYTRECHT IN SYN LEVEN OPPERCOOPMAN IN DIENST DER E. COMP. EN GEELIEFEERT SECUNDE BY DEN ED. HEER GOUVERNEUR TOT PALLICATTA OBIIT ALHIER DEN 15 AUGUSTUS 1687 OUD SYNDE OMTRENT 51 JAAREN.

IUFFR MARGARIETA BOOMS VAN AMSTERDAM SYNE SALIGERS HUYSVROUWE. ALHIER GESTURVEN DEN 24 EN AUGUST 1687 OUD OMTRENT 46 JAAREN. SR ADRIEN BLOCKEEL VAN YSSENDYCK SYNDE GEWEEST ONDER COOPMAN IN GEMELTEN DIENST EN OPPER HOOFD VANT' COMPTOIRE DAETCHEROM ALDAER OVERLEDEN DEN 19 MAY 1687 OUD SYNDE OMTRENT 40 IAAREN.

IVFR ELIZABETH FRONTENIUS GEBOORTIG TOT PALLICATTA SYN HUYSVROVWE EN DOCHTER VAN VOORNOEMDE IUFFR ALHIER ONTSLAPEN DEN 24 MAERT 1688 OUD OMTRENT 21 IAAREN.

SR WILHELM FRONTENIUS MEDE VAN PALLICATTA IN SYN LEVEN ADSISTANT IN DIENST DER E. COMP. EN BROEDER VAN DE IUFR VERDRONCKEN TUSSCHEN DEES PLAETZE EN PALLICOL DEN 14 OCTOBER 1687 OUD SYNDE RUYM 31 IAAREN.

IACOBUS CORBESIER DELONGE GEBOORTING TOT DAETCHEROM SOON VAN EERST GENOEMDEN HR EN IUFR MEDE ALHIER OVERLEDEN DEN 21 SEPTEMBR 1687 OUD SYNDE OMTRENT 7 IAAREN.

SOO DAT HIER LEGGEN EEN VADR EEN MOEDER
EEN SUSTER TWEE BROEDERS
TWEE MANNEN EN TWEE WYVEN
DOCH NIET MEER DAN SES LYVEN.

This stone covers the corpses of the Hon. Mr. James Corbesier, native of Utrecht, in his life senior merchant in the service of the Hon. Company, and elevated as second by the Hon. the Governor of Pulicat, died here the 15th August 1687, aged about 51 years; Mrs. Margaret Booms of Amsterdam, his late wife, died here the 24th August 1687, aged about 46 years: Mr. Adrien Blockeel of Issendyck, formerly junior merchant in the above mentioned service, and Chief of the factory at Daetcherom, died there the 19th May 1687, aged about 40 years.

Mrs. Elizabeth Frontenius, native of Pulicat, his wife and daughter of the above mentioned dame, fell asleep here the 24th March 1688, aged about 21 years.

Mr. William Frontenius, also of Pulicat, in his life assistant in the service of the Hon. Company, and brother of the lady, drowned between this place and Palicol, the 14th October 1687, aged more than 31 years.

James Corbesier Delonge, native of Daetcheron, son of the first named husband and wife, also died here the 21st September 1687, aged about 7 years

So that here lie, one father, one mother,
One sister, two brothers,
Two men and two wives,
But not more than six lives.

The records of Fort St. George mention that in 1687 there was a great "contagion" at Masulipatam, which may account for some of these deaths. The paltry doggrel which closes the epitaph and which agrees curiously word for word with the English translation is unworthy of a place on the monument over the remains of the old couple, their two sons, daughter and son-in-law. The whole family must have been swept away by the pestilence, for the charitable friend who wrote the inscription did not know their exact ages. Daetcheron is in the Godávari district. There are other epitaphs, but these five are the most interesting.

There are no English or French grave stones in Masulipatam of the seventeenth century, although as we have seen two English Chiefs in Council died in one year, and so we must conclude either that the Dutch along this coast had more filial reverence for their deceased or else that they, assuming a higher position, behaved more as if they were permanently established in the country.

In the year 1686, when the dynasty of Golcondah fell before the Emperor of Delhi, the Dutch saw an opportunity to secure a still more prominent position and, raking up some real or imagined affront from the Court of Golcondah, took possession of Masulipatam. This was communicated to the Madras Government by the following curiously imperious letter:

From the Dutch Governour and Council of Palliacatt to the English Governour and Council of Fort St. George, bearing date the 3-13th August 1686.

"It cannot be unknown to your Honours, how our Honourable "Netherlands East India Company, for some years on this Coast of

"Choromandel, by the great Ministers of State and other lesser "Governors and servants of the Gulcondah Crown Bearer, as well "in the Low Lands of the North from Orixa to Metchlepatam, as also "in the lands of Carnatica, are abused and affronted in many "unspeakable manners which we principally regard. Whereupon "the Right Honourable Council of India cannot swallow such "innumerable overgrown injuries and have been forced to resolve "the better to come by our right, in recompense of our great loss, "and for the injuries and affronts done us, to take in possession "(by the forces now sent us) the city of Metchlepatam, which reso-"lution of the High Honourable to take into possession the city of "Metchlepatam is put in execution, and by God's blessing and the "Companies' arms, so effected that we now for our Company this "26th of July are Masters of the aforesaid city of Metchlepatam: "wherein, according to our Orders and to the maintaining our "Friendships, we shall not incommode or hinder your Honours to "imbarque in your ships from your factory at Metchlepatam what "goods you have ready by you as you have occasion, and to disim-"barque all your Provisions and Merchandize which are brought by "your ships to Metchlepatam and lay them up in your factory; but "not to carry them without the city to dispose of them to merchants "or subjects of the King of Gulcondah, so long as our Company "hath not satisfaction from the King and keep possession of the "Towne."

JOHN PITTS.
JOHANNES HUYSMAN.
REHNIER JACOBSON.

To this the Madras Government sent a very energetic reply, saying that they intended to carry on their trade at Masulipatam whether the Dutch permitted it or not, and advising the Dutch not to obstruct the trade "because of the ill consequences that may be." The Dutch then wrote to explain that the English merchants had left Masulipatam, fearing that their property might be burnt by native armies. The narrative of what passed at Masulipatam during the next few years is very obscure. The East India Company was waging war with the Emperor Aurangzíb in Bengal, and in July 1687 his troops advanced as far as the fortress of Kondapalle, whereupon the Dutch, English and French appear to have deserted Masulipatam. Great distress was reported to prevail in this part

of the country with famine and war combined. The Madras Government sent Rs. 10,000 as a present to the Mogul Governor of Golconda, and in March 1688 received a letter from the Mogul Governor of Masulipatam about their re-establishing the factory there. On October 2nd, 1689, the factory with its eighteen godowns was seized by the Moguls. In December 1690 the Madras Government obtained from Zulfikar Khán, one of Aurangzíb's generals, a firman enabling them to re-open their factories along the coast, and in 1692 another firman was obtained to the same effect, but the buildings were reported to be in ruins, and from 1690 to 1697 appear to have been in charge of a man named Brough, who drew Sergeant's pay. In 1697 a Mr. Lovell was sent to re-open the factory, but apparently on a smaller scale.

In August 1699 there landed at Masulipatam Mr John Pitt,[13] Agent of the new East India Company, who assumed the rank of President of the Coromandel Coast and Consul for the King of England. The Madras Government forbad their subordinates at Masulipatam to obey any orders issued by Mr. John Pitt. In December 1699 Sir William Norris, Ambassador to the Emperor of Delhi, landed at Masulipatam and issued the following notification to the servants of the old Company at this station :—

This is to require and command you, not to presume to make any address or application, either in your own person or by any other, directly or indirectly : to any public minister or officer of the great Mogul, without my knowledge or permission, as you will answer the contrary at your peril. Given at Masulipatam, December 26th, 1699.

WILLIAM NORRIS.

To this the Governor and Council at Madras replied in a letter to Sir William Norris, dated January 16th, 1700, in which they pointed out that the Act of Parliament did not authorize the new Company

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13 This Mr. John Pitt was cousin of Mr. Thomas Pitt, who was at this juncture Governor of Fort St. George, so the dispute between the representatives of the rival Companies on this Coast had all the bitterness of a family quarrel. It was Mr. Thomas Pitt, Governor of Fort St. George, who took home the famous Pitt or Regent diamond, which is said to have been found at Partiála in Nandigáma Taluq of this District. He was the grandfather of the well known Statesman Pitt. There was a later Governor of Madras, Mr George Morton Pitt, who also dealt secretly in big diamonds, as is told on page 505 of Wheeler's Madras in the Olden Time (Edition of 1882), but Thomas Pitt, Governor of Madras from 1698 to 1709, was the one who took to Europe the famous diamond. See page 279 of Wheeler's Madras.

to send Ambassadors and Consuls to interfere with the trade of the old Company until the 29th September 1701. Afterwards the Madras Government, suspecting that Mr. Lovell had been lukewarm in his opposition to Sir William Norris and Mr John Pitt, on the 12th July 1700 resolved to again establish a Chief and Council at Masulipatam and despatched to that port a force of 24 soldiers with a Lieutenant, Serjeant and Corporal. Meanwhile Sir W. Norris left for Surat, and in 1702 the old and new Companies were amalgamated, so this rivalry ceased.

In 1703 imminent war with France caused the Madras Government to withdraw all the Factors from Masulipatam, except one Mr. Frewen. In 1704 a person was sent from Madras to look after the dead stock with a remark that the Company will be at no expense but his salary and that of the necessary peons. A native named Narrain was deputed to buy goods. In 1706 Mr. Fawcett is recalled from Masulipatam and Mr. Noden left in charge.

The following appears in the records of Fort St. George under date, 26th August 1717:—

The President delivers to the Board a translation of their letters from Masulipatam, one by Cunsum Pera, who had been formerly chief Dubash to the new East India Company there, the other from Khan Colonoo Buggawan, an eminent Brahman in these parts, advising and pressing us to take speedy possession of Divy Island. They both agreed that all the inhabitants wait impatiently for us, and that we may depend upon having an accession of people from the continent; the inhabitants being very desirous of living under the English Government, and that there are already eighteen towns and villages upon the Island.

After full debating the matter, it is agreed that Cunsum Pera be sent for hither to give us a more full account of the state of affairs there: that he be taken into the Company's service and employed in that business: and that in the meantime the President do give orders for providing all necessaries ready for taking possession of Divy Island.

There is nothing else on record until in 1720 Mr. Humphrey Holcombe came as Resident to Masulipatam. In 1723 he wrote to Madras, asking that some one might be sent to relieve him as he is very melancholy.

There is an entry in the Madras records showing that the total expense of the factories at Masulipatam and Madapollam in 1726 was only 628 Pagodas, which proves that they were kept up on a very insignificant scale. The Vizagapatam factory at this date cost six thousand pagodas each year.

After this there is nothing on record about Masulipatam, and I have not been able to ascertain if the English were still in Masulipatam when in 1750 Nasir Jang's officers seized the French factory, or when in July 1751 the French troops took possession of the fort and town. These events have been related at length in a previous chapter, but it may be doubted whether the *coup* by which the French, suddenly appearing in the roads, landed and took the place was a very hazardous enterprize. The Muhammadan Governor of Masulipatam had a son, named Haidar Jang, who had been for some time interpreter in the French service at Pondicherry and who accompanied M. de Bussi from Pondicherry to the Deckan as confidential agent until assassinated by Nizám Ali in March 1758 at Aurangabad. This may be one explanation of the feeble defence offered, but indeed Masulipatam admitted of very little defence, for there was nothing worth calling fortifications.[14] There were a few round towers of mud, raised by the Muhammadans or by the European traders as a protection against marauding cavalry, and in the town there was an enclosure called the fort, where the Muhammadan troops were lodged. The town and the harbour which we now call the fort were connected by a long bridge built on wooden piles and the French at once set to work to demolish this bridge and, raising 11 bastions of earth about 8 feet in height, faced these bastions with the wooden piles of the bridge. A breast-work, six feet high but of no great thickness, joined the bastions in place of a curtain and at the foot of all was placed a pallisade of country wood cut at Divi. This work took the French five years to complete, and as the earth was the salt earth taken from the adjoining swamp, every shower of rain made repairs necessary. "When Colonel Forde appeared before "the Fort in 1759 it was in as good state of defence as it had ever "been and had a garrison of Europeans equal to if not superior to "his European force. His batteries at the distance of 13 or 1,400 "yards produced little or no effect, and with regard to the damage

[14] Report dated 12th November 1765, by Major Call, Engineer, upon the fortifications of Masulipatam.

"done he might as well have stormed it the first day as the last had "his situation warranted so desperate an attempt and had it not "been probable that the garrison in the first days of investiture "would have been more alert than they were after our troops had "laid a long time before the place without advancing to attack it."

In place of the wooden bridge the French constructed a causeway from the fort to the town, and it was they who dug the cistern capable of holding 44,000 gallons near the town gate.

When the English took possession of Masulipatam in April 1759, they did little or nothing to repair the fortifications, and four or five monsoons nearly put an end to them, for the Engineer's report of 1765 says: "A stranger would doubt if any defensive works ever "existed round the place were it not that some iron gun-carriages "appear half sunk into small mounds. Both people and cattle go "over the breast-work at their pleasure and the bastions have not "the least parapet on them. A garden wall or common hedge with "a ditch to it is much easier to be defended." A detailed estimate was accordingly submitted to Madras for M. Pagodas 60,004 to properly fortify the place. The specification mentions small bastions faced with brick, except on the north-east where very considerable works were to be erected to command the causeway. The wall near the "river" was to be on a good foundation and a narrow low rampart behind, that the wall may the better resist the violence of the water in storm, but the curtain elsewhere was a brick wall with the earth taken from the ditch heaped inside the wall to form a banquette. "A berm of 40 feet broad is to surround "all the bastions and curtains except those towards the river "where it is not to be so broad and all kinds of thorny bushes and "creepers are to be planted thereon so as to form an impenetrable "hedge. On the outside of the berm a wet ditch of 80 feet wide "communicating with the river by means of sluices which will be "contrived to keep up the water to 8 or 9 feet depth after the "highest flood tides. Beyond the ditch is to be a kind of glacis of "about 40 feet broad elevated four feet above the level of high "water next the ditch and so sloped off towards the country to the "level of low water."

The work required 12,400,000 bricks which had to be made at Divi. The rate for delivery at Masulipatam was Rs. 5-8 per thousand and the bricklayers' rate for laying the bricks was Rs. 10-8 per

thousand, making Rs. 16 per thousand total charge. The piles for foundation cost 1 Pagoda for 30 and the rate for excavating earth was 1 Pagoda for 20 cubic yards. There is an item of Pagodas 2,000 for baling water, and four sluices at Pagodas 1,000 each complete the estimate with its total of M. Pagodas 60,004.

This was for the fortifications only without any provision for interior barracks or offices. The estimate was at once sanctioned in Madras and the work was set in hand, for Masulipatam was then regarded as the seat of Government of the Northern Circars, which had to be defended from the Nizám, the Mahrattas and possibly from the French.

In 1767 pipes were laid down along the causeway to convey fresh water from the cistern to the fort and in other points doubtless the estimate was departed from, for in letter No. 167 dated 30th August 1771 Mr. Engineer Steven's report is submitted to Madras, showing that the fortifications had already cost C. Pagodas 97,274 and would cost 85,000 Pagodas more. The Madras Council pointed out that this was three times the original estimate, but admitted that the works were necessary and must be carried out. In 1772 the Masulipatam Chief in Council stated that in wet weather or spring tides the road from the town to the fort is still under water and proposed to protect it by a brick wall on each side.

From the date of the English occupation there is little to be recorded of Masulipatam that has not been told in the previous chapter on the history of the District generally. On October 15th, 1759, Colonel Forde made over a charge to Mr. John Andrews who was succeeded in 1760 by Mr. James Alexander and he was followed by Mr. Pybus, who was Chief in Council when the Imperial sanads were published with all ceremony in the fort on March 3rd, 1766, but was relieved in May 1766 by Mr. Lewin Smith. In 1773 Mr. Wynch was Chief at Masulipatam and in 1775 Mr. Whitehill, and it is curious to remark that both these gentlemen rose to be Governor of Madras and both were removed from that post.

This indeed was a period in the history of the Madras Presidency at which many writers have looked askance. The Company's servants now had to send forth armies, to conclude treaties and to govern kingdoms, but the traditions of the mercantile origin of the Company, with private trade permitted if not encouraged among the employés, were not yet extinct and men in influential positions

engaged in pecuniary transactions liable to abuse and soon to be prohibited altogether. As an instance of this may be quoted a case, not disentombed from the dusty records of the Collector's office, but found on page 370-423 of Volume V of Thornton's History. In 1775 Mr. John Whitehill was Chief at Masulipatam, Mr. John Sulivan, Member of Council, and Colonel Flint, Military Commandant. These three had advanced sums of money to the Zemindár of Núzvídu to enable him to pay to the Company the rent or tribute for his estates and, in one case at least, the loan carried interest at 24 per cent. Mr. James Hodges was appointed Member of Council at Masulipatam in 1775 and took over these debts from the three others. He also advanced money on his own account to the Zemindár until his claim reached the enormous total of M. Pagodas 57,666, for which sum the Zemindár gave his bond. It is not clear whether this transaction was openly avowed, though certainly the Masulipatam Council knew of it. On June 11th, 1777, the Court of Directors forbad any loans to native princes, and on 17th December 1777 Mr. Hodges acknowledged receipt of these orders, but perhaps they had not retrospective effect and Mr. Hodges may not have considered himself bound to disclose loans made before these orders had been issued. In 1779 the Masulipatam Council reported to the Madras Government that the Zemindár was heavily in debt and suggested that the estate should be taken under management and the revenues appropriated to paying the Company's tribute with arrears and the claims of the creditors. It was not said who the creditors were, but Mr. Whitehill was now in Council in Madras and he, at least, knew. The suggestion of the Masulipatam Council was approved and a committee was then appointed consisting of Mr. Hodges and Mr. Arthur Pringle, who was also a creditor. This committee rented the estate to one Sami Pillai and he made over to Mr. Hodges, because of his private claims on the estate, "all the villages of "Vyoor, amounting in a good season to about 15,000 Pagodas." Mr. Hodges kept these villages until 1784 when Lord McCartney, Governor of Madras, investigated the transaction and took them from him, declaring that the whole proceeding was irregular. This decision of the Government of Madras was communicated to Mr. James Hodges, creditor, under the signature of Mr. James Hodges, Chief in Council at Masulipatam. Mr. Hodges remained at Masulipatam till 1786 and left India in 1791. In 1792 and 1793 he made unsuccessful applications to the Court of Directors

to pay his claim against the Núzvídu estate. He died in 1794 and in 1801 his widow again petitioned the Court but to no avail. Nothing more was heard of the matter for thirty years, when a Captain Murray, as assignee of the claim, filed a bill in the House of Lords to compel the East India Company to pay the claim. Notwithstanding the spirited protests of the Court of Directors the bill passed through Parliament in 1832, and Captain Murray's claim was paid out of Indian Revenues!* This appears to be the latest case on record of a fortune made by a civilian through unrecognized channels, but there is no doubt that the civilians even after Mr. Hodges' days had a wonderful command of money. On a beam in the large house in Masulipatam which is now being adapted for a Court-house is the following inscription: "This house was built in 1790 by William Augustus Dobbyn, Second in Council of Masulipatam. Cost M. Pagodas 10,000."

The days of the Council at Masulipatam were now numbered, for that body was abolished in 1794 and a Collector was appointed.

There are two epitaphs of interest which may be inserted here. Sacred to the Memory of Colonel Charles Fraser, who died at Masulipatam in command of the Northern Division of the Army, 27th April 1795.

H. S. E. Integer et Urbanus, cui summæ fuerunt animi dotes, quas ad extremum fovit, machinarum mirus artifex, necnon in literis humanioribus ac musicis versatus, Michael Topping, Mathematicus admodum solers. Ingenii multa quidem pignora posteris reliquit et missus in has regiones astronomiam excolere, Societatis mercatorum sumptibus speculum sideralem juxta Sancti Georgii arcem formavit et posuit. Officio functo, promittens majora, occubuit febri, Januarii 7 A. D. 1796, Aet 48.

There are also five Armenian[15] epitaphs in the cemetery at the fort, translations of which have been courteously furnished me by the Armenian priest at Madras. They are as follows:—

This is the tomb of Jackathoon, the wife of Alexander and daughter of Saloor, who was born at Ispahan, Julpha, and was taken to the Lord at Masulipatam, in the year of our Saviour 1784, May 21st.

* Lord Brougham said the claim was "tainted—contaminated in its origin."—*Vide* Thornton II, 248, foot-note.

[15] The East India Company employed Armenians as early as 1688. See Mill's History I, 89. Dr. Heyne met an Armenian traveller in this district in 1798.

This is the tomb of Catharine, the wife of the late Moorat and daughter of Revd. Stephen of Garrack, who was taken to the Lord in the 23rd year of her age at Masulipatam, in the year of our Saviour 1785, July 10th.

This is the tomb of Mary, the daughter of Aviet, Esquire, of Shakathoon and the wife of Mackilthar. Died at Masulipatam, February 17th, in the year 1791 and Armenian minor year 175.

The tomb of Bagram Sarkies, 1816.

My life of short duration has passed away,
Like a vision and a dream.
I have abandoned my life of sorrows :
And I am placed in this deep tomb of death.
Bagram Sarkies of the Kalanthar family,
I have turned to my original dust,
The Lord issuing hope and help,
In that great day of solemn judgment.
He shall make my soul to hear the voice
Of His Blessed calling,
So that I shall be worthy of that salvation
To the great glory of His Holy name.

This is the mournful resting place of my brother Mackertich Paul the modest. Oh ! thou Patriot, if thou lovest Christ, remember Him and bemoan Aslan. 1822, May 27th.

At this period Masulipatam continued to be a military station of some importance as it was the seaport and Commissariat depôt for Secunderabad and Kampti. In 1809, when that extraordinary revolt against the Company's authority took place, which is known as "the Officers' Mutiny," the Brigade stationed at Masulipatam actually proceeded one march in the direction of Madras as if to assist in overawing the Government. Sir John Malcolm came by sea to Masulipatam and succeeded in the very delicate task of recalling the sepoys to their duty in opposition to the orders of their immediate European officers.

The fort was in course of time abandoned by the civil officers and the native troops also found quarters on the sand ridges near the town,[16] but the Commissariat officers and the European troops

[16] Probably at this period was built the Mess house with its small theatre now used as a Club by the Europeans of the station. Court Martial records have preserved a tragic story of a young officer killing another with a billiard cue here in 1827.

were still condemned to quarters in the fort. The pestilence that followed on the famine of 1832-3 induced the authorities to station no more European troops at Bandar and tho storm wave of 1864 caused the withdrawal of the last sepoy regiment and ended the history of Masulipatam as a military station.

The following description of Masulipatam was written by Colonel Walter Campbell in 1833 when Lieutenant in His Majesty's 62nd Regiment:—

" The fort was originally built by the Dutch on a site (a patch of " dry ground, surrounded by a dismal swamp) which no living " creature but a Dutchman, a frog, or an alligator, would ever have " selected for his habitation.

" On the mainland, opposite the fort, stands the native town: " above which, on dry sandy soil, comparatively healthy, the " native troops and civilians are quartered in a well built cantonment.

" But the fort being a fort—although half in ruins and utterly " useless—it is considered necessary to garrison it with European " troops; and so for the sake of military etiquette, we are sent here " to die like rotten sheep; although in the event of our being called " upon to defend the place, we could hardly muster 100 men fit to " bear arms. Our entry into this dismal place—from which few " returned alive—was anything but a triumphal procession. At " least half the men were carried in: some in doolies, some in " blankets slung upon poles, and those who were well enough to " bear the motion, in hospital waggons—a melancholy procession.

" From the native town our route lay across the swamp, on a " raised causeway, upwards of two miles long: and—in the rainy " season at least—forming the only practicable approach to the fort, " on entering which you feel as if cut off from all communication " with the outer world. And so indeed in the hot season you " virtually are: for with the thermometer standing at 110° in the " shade, and with a hot wind blowing from the desert—sweeping " before it clouds of black dust, which parches up the lungs and " almost causes suffocation—few men are found rash enough to brave " the fiery blast for the sake of holding intercourse with their fellow " creatures on the main land.

" The fort is surrounded by a broad ditch filled with a few feet of " water and several feet of putrid mud into which the tide ebbs and

"flows: the mud, at low water, exhaling pestilential vapours. This "ditch is fed by a muddy creek, extending inland from the sea— "which is about two miles distant—and washing the rear of the fort, "where—at high water—flat bottomed boats can discharge their "cargoes. But at low water, the receding tide leaves exposed a "filthy mass of mud, which by no means improves the salubrity of "the atmosphere.

"The buildings inside of the fort, designated barracks and officers' "quarters, are wretched half ruined buildings, overrun by rats, "bandicoots and other vermin. Here and there a wretched specimen "of tropical vegetation—a palmira or cocoanut tree or some hardy "jungle thorn—makes feeble efforts to raise its stunted head above the "walls as if vainly seeking for a breath of fresh air. Between us and "the sea still extends the apparently interminable swamp—at this "season a plain of dry black mud and sand, over which we can "ride, but in the rainy season a sheet of stagnant water: the only "object which breaks the monotony of the view being a "burying-ground, contributing its mite to the desolation of the "scene. Verily it requires a stout heart and a sanguine temperament "to enable one to keep up his spirits in the midst of such a landscape: "and yet I received a visit, on the morning after our arrival, which "made me laugh in spite of myself.

"My visitor was a respectable half caste gentleman dressed in a "genteel suit of black and a white tie. Advancing with the grave "melancholy smile and obsequious air of a well bred undertaker, he "unrolled before my astonished eyes a neatly drawn plan of a new "cemetery, which had lately been erected, and begged to know "whether I would like to select, for my private use, a remarkably "picturesque spot to which he called my attention. I thanked him "very much for his polite attention, but informed him that, being "an officer in his Majesty's service, a grateful country had guaranteed, "in the event of my demise, to put me under ground free of expense "and with military honours.

"*August.* We have now been quartered in Masulipatam for nearly "four months, being literally in the midst of pestilence and famine. "Our unfortunate regiment is dreadfully cut up. We have not a "single man fit for duty, so that the guards have to be furnished "by native troops. Corfield and I are the only two officers not on "the sick list and are hard-worked accordingly: although we have

"no men of our own to command we are still obliged to take our "tour of duty on the main-guard, with native troops, and as there "must be an orderly officer, we have also this regimental duty to "perform every second day.

"The main-guard duty is what we dread most: for to the main-"guardroom, which overhangs the pestilential ditch, the medical "men have traced almost all the fatal cases which have occurred—"almost every officer who mounted guard having been attacked "with symptoms either of cholera or dysentery.

"We have never had less than 100 and from that to 150 men in "hospital, since we arrived; and so great has been the mortality, that "the Surgeon has requested the Colonel to let the dead be buried "quietly, without music or firing, as the almost daily repetition of "the dead march has a very depressing effect on the patients in "hospital.

"To add to our misery, the surrounding country is in a state of "famine, in consequence of the crops having failed last year for "want of rain, and the scenes of misery we are daily forced to "witness are too dreadful for description. No one, unless he has "seen a country in an absolute state of famine, can conceive the "horrors occasioned by such a state of things.

"The famine extends over a great part of the Madras Presidency. "The Europeans throughout the country have subscribed liberally "to feed as many of the poor starving wretches as possible: and by "this means ten thousand are daily fed in Masulipatam alone. "But ten times that number are still famishing and hundreds die "daily, literally of starvation. The swamp around the fort is "found each morning strewed with the bodies of those who have "died during the night; and although a strong body of police "are constantly employed in collecting the dead and throwing "them into a huge pit prepared for the purpose, they cannot "succeed in keeping the ground clear, and numbers of bodies are "left to be devoured by dogs and vultures.

"The description in the 'Siege of Corinth' of the dogs gnaw-"ing human skulls, is mild compared to the scenes of horror we are "daily forced to witness in our morning and evening rides. It is "no unusual sight to see a group of vultures tearing at a human "body not yet cold—the blood still flowing from the eyeless sockets

"—and the other morning I saw a gaunt wolf-like dog running off "with the entire body of a little child in its mouth. It is dreadful "to see what revolting food human beings may be driven by famine "to partake of. Dead dogs and horses are greedily devoured by "these starving wretches: and the other day an unfortunate donkey "having strayed from the fort, they fell upon him like a pack of "wolves, tore him limb from limb, and devoured him on the spot.

"Soon after our arrival the usual hot winds set in with more than "their usual violence, and the heat became something beyond what "I could have conceived. Doctor Radford, who has been fifteen "years in India, says that till now he never knew what real heat "meant. For the last two months the thermometer has hardly ever "fallen below 110° in the house even at midnight; for during the "time the hot wind lasts the heat is pretty much the same night and "day, and the doctor assured me the other day that in the "hospital he found the thermometer up to 120°!—a degree of heat "hardly credible and almost intolerable. Fortunately this exces-"sive heat lasts only for about three months, otherwise Masulipatam "would be quite uninhabitable.

"*April* 1834. I have not written a word in my journal since "last October. I had not the heart to do so, for it would merely "have been a record of sickness, death and burial. Our men "continue to die off as rapidly as ever, and the poor fellows who "were sent to sea, although they rallied for a time, have most of "them become dropsical and few of them, I fear, will eventually "recover. I have hitherto, with God's blessing, managed to weather "it and to do my duty up to this time.

"I have just received a letter from an old friend, General Sir "John Dalrymple, offering me the appointment of Aide-de-camp "on his Staff at Trichinopoly. I feel a remorse of conscience at "thus leaving my dear old comrades—probably to die—in this "wretched place. It appears to me like deserting a sinking ship and "leaving the remainder of the crew to perish. But it would be "rather quixotic on my part to refuse so good an offer, so I have "thankfully accepted it and start in a few days for Madras, with "the Colonel and his wife, both of whom have at length succumbed "to this pestilential climate and have been ordered home. As I "shall not have occasion to return to Masulipatam, I may as well "mention here that in the month of November following, Govern-

"ment at last came to the conclusion that Masulipatam was no "longer a suitable quarter for European troops, and the miserable "remains of our regiment were ordered to embark for Moulmein. "When parading for embarkation, fifteen men only appeared on "parade, the remainder being in hospital."

In 1835 Sir Frederick Adam, Governor of Madras, landed at Masulipatam. His Surgeon, Dr. Benza, wrote an account of the tour and called attention to some of the Amrávati marbles which he noticed in Robertson-pettah, a square in the town called after a Collector of that name.

In 1841 Messrs. Noble and Fox began the first Church of England Mission in the Telugu country. This Mission, which is supported by the Church Mission Society, has conferred great advantages on Masulipatam, especially in education.

In the following year, 1842, Bishop Spencer of Madras visited Masulipatam and consecrated the two Protestant Churches. That in the fort is a commodious building, but is now entirely disused as a place of worship. St. Mary's Church, in the Pettah, has in the Churchyard a good School-building and Schoolmaster's house, which were constructed with funds left by General Pater. A Chaplain was stationed at Masulipatam until recently, but the Clerical duties are now performed by the Missionaries of the Church Mission Society.

The trade of Masulipatam at the commencement of the century had been very extensive in chintzes and colored cloths. It is said that goods to the value of 50 lakhs were exported to the Persian Gulf alone. But Manchester goods superseded the produce of Indian looms and the trade of Masulipatam fell to about half a lakh per annum. Moreover the bar outside the creek silted up so much that in 1864 there was only 18 inches upon it, although Mr. Michael Topping's sketch of 1792 shows 8 feet. A promise of revived commerce was given by the anicut thrown across the Kistna at Bezváda in 1853, and the extension of canals towards Masulipatam. The southern rampart of the fort was removed in 1861 to make way for the canal which was to pass through the old moat. Much of the eastern rampart was also removed, for by this time it was no longer looked upon as a post of strategic importance. For twenty years no European official, except the Master Attendant, had resided there,

and though it was still the port[17] and depôt for Secunderabad, Jálna and Kamptí, yet only one Native Infantry Regiment remained of the Division once quartered in Masulipatam.

The tidal lock of the canal was completed in April 1863, and in June was opened for traffic. Notwithstanding that ships had to anchor seven miles out, goods to the value of a lakh passed through the lock within a fortnight of its opening.

This prosperity was rudely interrupted in the following year, 1864, by one of the most disastrous inundations recorded in history. The N. E. Monsoon on this coast usually breaks about the 15th of October, but there was a cyclone near Calcutta on October 5th, 1864, and this appeared to have upset the usual course of the season, for the last fortnight of October was bright and clear so that fears were entertained lest the rice crops in the Delta should wither for want of water. It was therefore with pleasure that the people of Masulipatam on the morning of November 1st, All Saints' Day, saw the sky overcast with dull leaden clouds, presaging speedy rain, and none surmised that a cyclone was approaching although some did remark that the wind was from the N. W.[18] and not from the N.E., as it ought to be at this season.

About 8 A.M. the Master Attendant noticed that the barometer was rapidly falling and at noon rain set in with violent gusts of wind. By 3 P.M. it was growing very dark and the sky was no longer of a uniform dull leaden colour, but ragged masses of indigo-coloured clouds were driving before the gale. Mr. Noble dismissed his school as there was no light to read by. It was quite dark before 6 P.M. Mr. Thornhill, the Collector, did not leave office until half past six and drove home with much difficulty, while the unfortunate clerks who had to find their way to the town were in

[17] In 1857, when the mutiny broke out in Bengal, the 1st Royals were brought from Ceylon by sea and landed at Masulipatam, whence they marched to Secunderabad. The story goes that the officers, soon after landing, heard bearers carrying a palanquin towards them and drew their revolvers determined to defend themselves to the last.

[18] Colonel Hasted, R.E., assures me that the wind until evening was N. W. although the Master Attendant, as quoted in Mr. Robert Ellis' report, says it was N. E. It does not follow that this N. W. wind shows that the storm had passed up the Bay and was then N. E. of Masulipatam. Captain Taylor, in his memorandum on the Law of Storms, points out that upon this coast the bad weather may commence with wind to the W. of N. although the centre of the storm may still be to the S. E. of the observer and thus coming directly towards him. However, this storm, instead of taking the usual N. E. course, may have possibly taken a curve and struck the Masulipatam coast moving westerly or south-westerly.

still worse plight. At 8 P.M. the barometer had fallen to 29·500 and the wind began to shift to the E. of N., increasing in violence, so that trees were blown down and roofs lifted off houses. At 10 P.M. the gale was E. N. E. which gave the Master Attendant hopes that the cyclone was passing inland to the south of Masulipatam, but now came another danger, more to be dreaded than the wind. It was New Moon and the tide was full on the bar at 9° 20' and at the tidal lock about 10 P.M. Thus the sea driven into this bight of the coast before the storm came at the very moment of high spring tide and an enormous wave thirteen feet above ordinary high water level was borne inland by the gale. The gates of the tidal lock were wrenched off and of the six lascars stationed there only two lived to tell the tale. (One of them clung first to a palmyra beam and afterwards to a boat and was carried *fourteen miles inland* !) Had the ramparts been still intact they could have broken the force of the wave, but meeting with no obstacle it rushed through the fort. There were more than 2,000 people living in the fort and of all the native houses nothing was left but a few posts. The Commissariat godowns fell and casks of porter and arrack strewed the country for miles inland. The shops of Messrs. Fruvall and Maiden fell, burying the inmates, and so also did the house of Major Jackson of the Nizám's Service, but Messrs. Jackson and Maiden escaped from the ruins with their lives, how they themselves could hardly tell. Captain Maiden, the Master Attendant, with his family were saved, as their house had been substantially built by the Dutch and withstood the flood. The little chapel of St. Catharine did not fall, and two priests saved their lives by climbing on the brick arch above the altar, one of them holding above the flood the consecrated host which had been reserved in the tabernacle on the altar.

On the east of the fort, between it and the sea, lay the village of Gilkadinde with a population of about 2,000 fishermen and shipwrights. This village was completely swept away, nothing being left to show its site.

The flood was at its height at the fort between half past ten and eleven and in Masulipatam town about half an hour later. The scene in the town was worse than at the fort because there were more houses to fall and more people to lose their lives. The houses with mud walls soon fell and crushed their inmates. The wind was so fierce that strong men could not stand against it. Many who attempted to make their way to any substantially built houses (such

as that of the Navâb) were at once swept away by the swirling flood and drowned. Large logs of timber, cargo boats and fragments of wrecked vessels with beams from fallen roofs were washed about the streets, injuring buildings which might otherwise have escaped. The Brahman suburb of Shevagangapett especially suffered. Nothing was left standing except the Pagoda, and out of 700 inhabitants of that pettah only 70 saved their lives.

Before midnight the water began to subside in the town and then it seemed that, if possible, the horrors of this awful night increased. It is familiar to all who have watched the action of surf on a beach that the receding wave seems to make more noise and to tear up gravel with more violence than does the quick rush of the incoming surge. So this enormous wave, 13 feet above high water, which was probably still pursuing its course inland—it penetrated 17 miles from the coast—now receded with a continued roar, uprooting and carrying everything before it towards the sea. Huge blocks of masonry on the causeway between the fort and the town were moved to a distance of sixty feet.

What was suffered by the inhabitants of the small houses in the crowded streets of Masulipatam may be imagined when we consider the straits to which the European officers were reduced in their solidly-constructed bungalows on the sand ridges to the north of the town. The house and school of Mr. Sharkey, the Missionary, were the nearest to the sea and were more exposed than others. Mr. Sharkey made a brave attempt to go to the help of some of the boarding school girls who were in a detached bungalow, but he was knocked down several times and could not reach them. Thirty-three of the girls were washed away by the current and drowned. One was carried as far as Dr. Hewell's house and was dashed by a wave against the closed front door. Dr. Hewell heard the shriek the poor girl gave, but the door could not be opened against the wind and flood, and next day her body was on the verandah.

Mr. Thornhill, the Collector, and his Assistant, Mr. Brandt, lived together. The first intimation they had that the storm was more than a severe burst of the monsoon, was given by the appearance, through the pelting blast, of some servants at the back of the house escaping with their families from the godowns. Incredulous they heard these servants exclaim that the sea had come and lament the fate of their fellows who had been drowned swimming across the com-

pound. But the black waves which rose rapidly in the blacker night over the basement of the house were salt, and so the whole party retreated by the outer staircase to the upper story. The wind was stripping the roof, but one corner remained firm, and under this corner of the roof they all sheltered till daybreak. The wind blew the furniture about, and Mr. Thornhill, coming in contact with some of it, got two black eyes.

The most circumstantial account of that night was given me by Colonel (then Captain) Hasted, R. E., who occupied the large house south of the Church now occupied by Colonel Phelips. It was pitch dark by 6 P.M., and so the servants then brought dinner. During dinner Captain Hasted heard the crash of the first falling tree. The children went to bed and Captain and Mrs. Hasted played the harmonium until the wind split the ceiling cloth and filled the room with dust when they decided to retire also. It was then 8 P.M., and Captain Hasted, on going along the covered way to the detached bungalow which served as his dressing room, found the branches of a fallen tree blocking the passage. About 9 P.M. so many tiles had been stripped from the roof that the rain rendered the bedroom upstairs uninhabitable. Moreover the walls were beginning to rock with the force of the wind, so it was decided to move downstairs. The window on the staircase was now blown to pieces and a flood of rain was beating on the steps. Wrapping the children in shawls and blankets the gauntlet was run of this open window, two servants with all their strength opening the bed-room door against the storm to let them pass out. The mattresses were spread on the floor of the dining-room. In the drawing-room the ceiling cloth was now split into ribbons which cracked like pistol shots, all the pictures were broken against the wall, and about 10 P.M. the drawing-room front door burst open and the furniture was blown about. When an effort was made to close the door the glass broke into pieces. The wind was now changing from East to South-East and the door of the end bed-room which faced the south was now blown to pieces and the furniture driven up into a corner. So on either side of the dining-room the storm had penetrated, and about 11 P.M. the dining-room window gave way sending a shower of broken glass with wind and rain over the children's mattresses. They were carried into a small store-room or cupboard, which opened out of the dining-room, while Captain Hasted and a bearer, exerting all their strength, closed the broken

window frame and lashed it with rope so as to keep the storm as much as possible out of the dining-room. The store-room or cupboard afforded a dry shelter for Mrs. Hasted and the children, and the servants, huddled together in the adjoining matey's room, awaited contentedly the subsiding of the hurricane. About this time, past eleven o'clock, a horsekeeper, dripping with wet and carrying a child, appeared among them and said "The sea is coming!" At this news the servants lost heart and wept and howled, not for themselves but for their wives and children in the town. Captain Hasted promptly contradicted the horsekeeper, but went to look for himself. Making his way over the wreck of chairs, boxes, bricks, tiles, and branches of trees, he got into the covered passage and crouched near the opening, fearing to be blown out. Putting both arms round the pillar he managed to get his head to the opening and looked out. Far as he could see was one wild waste of luridly phosphorescent water, not in waves, but swirling, boiling, pouring around the house and lifted against it and over it in sheets by the raging wind. The house seemed to stand out alone at sea like a lighthouse on a sunken rock. Choked with the salt water which the wind had driven down his throat, Captain Hasted struggled back to the cupboard and told them to prepare to fight their way up the stairs again. The water rose and was soon in every room except the cupboard, where it just washed the door sill. Captain Hasted, as he walked about the dining room, watching the water rise, thought that their last hour had come, but revolved desperate devices, such as that when the foundations gave way they should launch themselves from the upper storey into the flood in hope of clutching some floating timber. However, the water seemed to rise no higher on the candle shade that was placed for shelter on the floor behind the side board, and soon he was sure that he could see more of the candlestick than he had been seeing. This good news was communicated to the others and soon afterwards there could be no doubt that the water was really receding. It was now past twelve o'clock and the wind was as high as ever blowing from the S.E. About 2 A.M. it began to lull and the storm might be considered as past. Before daylight Captain Hasted and the servants busied themselves in drying over the flame of the candle leaves and little pieces of wood to serve as fuel to boil the kettle. The stables and outhouses had fallen, but, strange to say, the horses and cows had escaped and when day broke enough milk was obtained for a cup

of tea. The scene disclosed by daylight was very desolate. Hardly a tree was standing, the whole country was covered with sheets of water or a black slimy mud and the houses in sight were partly ruined. Captain Hasted waded over to Dr. Robertson's house, a large well built house which had suffered less than the others. Dr. Robertson had descried two sheep alive on an island and had at once captured them and killed one, so there was a prospect of food in that house. Accompanied by Major Betts, Captain Hasted then went to Colonel Anderson's house.[19] The water was still so deep that they had to swim part of the way. Mrs. Anderson had spent the night in the dark holding her children on the dining-room table for the water had been three feet deep in that house and many rooms were in ruins. They had biscuits to eat, so Captain Hasted returned to his own house, enquiring on his way for his next-door neighbour, Mr. Gibson, the Chaplain of the station. The Chaplain's house was on an elevated basement and the doors had been securely fastened. He had slept through the storm and was astonished when Captain Hasted showed him the flood-mark on his door.

Mrs. Hasted and children were carried over to Dr. Robertson's house and Mrs. Anderson and children were ferried over in a large bath tub so that all partook of the breakfast furnished through the lucky discovery of the sheep. The waters were subsiding and after breakfast Captain Hasted attempted to go beyond the Church to learn the fate of the residents to the north of the cantonment. It was a wild stormy day with a breeze from the N. E. and occasional heavy showers which prevented anything from drying. Dead carcases of bullocks and buffaloes lay here and there. In Dr. Robertson's compound were two corpses and in Mr. Gibson's three. The windows of the Church were all shattered and the floor was covered with slimy mud. Resting on the benches were several persons who had escaped from the adjoining houses. The clothes had been literally blown off the backs of some of the refugees and they were covering themselves with blankets or borrowed garments. Among them was Mr. Marjoribanks, the Deputy Collector, who said that the house had fallen and killed his mother and three of her grand-children with some of the servants, and on the steps was Mr. Cresswell, the Salt Superintendent from Manginapudi, who

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[19] Colonel Anderson and Mr. Vibart were in a boat on the canal. Their boat was upset and they spent the night lying in the fields, the wind being so strong that they could not stand.

said that the police-guard and others there had been drowned. The pettah behind the Church was one mass of ruins, and Captain Hasted leaving it, crept along the ridge to gain the bungalows in the direction of the Dutch tombs. Learning that none of the Europeans in that quarter had been drowned, he retraced his steps and got back to the Doctor's house as night was falling. Crowds of homeless starving natives had beset the house seeking shelter. The godowns under the house accommodated some, but there were hundreds of them and they filled the verandahs and every room into which they could force their way. They had tasted no food since the previous day, but there was no food to give them. The mutton sufficed only for the Europeans and the scanty store of bread and milk forthcoming was carefully reserved for the nine European children in the house. When day broke on November 3rd, Dr. Robertson distributed his cheroots among the starving crowd and made them move off towards the town. Captain Hasted had turned his horses loose, thinking that the water would prevent them from straying, and having no food for them; besides his horsekeepers had lost, the one ten members, the other two members, of their families. One of the horses was now caught and, a very wet saddle being placed on him, Captain Hasted rode out with Dr. Robertson to see the town. At the corner of the road to the Jail, corpses lay in dozens, men, women and children. In the drift that had piled up against the prickly-pear hedge surrounding the Jail lay the bodies of several of Mrs. Sharkey's school-girls. The prisoners were all safe as the Jail wall had stood. Beyond the Jail they met Mr. Thornhill, Mr. Brandt, Captain Frazer, Superintendent of Police, and some others. They were glad to see each other alive and each had his story to tell. The sea was very high in Captain Frazer's house and all his out-houses and stabling fell, killing 20 natives. The Police lines were swept away, 22 constables and 223 relatives being drowned. Not a hut was left standing in the lines of the 19th M. N. I., and 56 sepoys with 300 relatives were drowned. At the Collector's office the Police-guard had remained at their post and were found on November 2nd still guarding the Treasury, although the force of the current had burst open some of the boxes and piled up dead buffaloes on the verandah. The corpse of one constable of the Treasury guard lay in front of the office.

Exchanging such items of intelligence, the party proceeded from the Jail to the house of Mr. Scott, Manager of the Engineer's office,

who had been married only a week before. The house was in ruins, and it was said that both Mr. and Mrs. Scott had perished. Behind the house lay the body of a young Overseer named Carr. Not 50 yards from the house against the remains of two palmyra trees lay the keel and some timbers of a large vessel washed in from the sea.

From here they went to try to assemble a few armed constables to commence the work of burying the dead and discovering food for the survivors. On their way they met the schoolmaster, Mr. Thornton, who had a tin of biscuits under his arm and, with true self-denial, offered the party a biscuit each, as food was scarce! At the police station were found a few muskets and bayonets and some men to carry them. As the constables were being told off, a native woman came up and said that the body of a European lady was near by. This they found to be Mrs. Scott, whose naked limbs were twisted and entangled among the branches of a fallen tree by the roadside. Her ring finger had been cut off. About half a mile further on was found the body of Mr. Scott.

The Europeans then divided themselves into parties with the constables and set to work to bury the carcases and corpses about the cantonment. Graves were dug wherever there was dry ground, and the buffaloes and large animals were buried first as the smell began to be horrible. In the afternoon Mr. Gibson, the Chaplain, read the funeral service over the bodies of as many Christians as could be buried in the Churchyard. Mrs. Jamieson and children, Mr. and Mrs. Scott and Mr. Carr were all buried together in such boxes as could be found. Mr. Sharkey buried the bodies of the school-girls where they lay.

On the following day, November 4th, the Europeans went into the town and opened the shops where any grain could be found uninjured by the sea, the damaged grain being destroyed. Guards of the 19th M. N. I. were placed in the streets to prevent rioting and also over the only two fresh water wells which were on a ridge near the Doctor's house. The people were mad with thirst and hunger, many of them having gone without food or drink for three days.

At the crossings of the principal streets in the town the dead lay in heaps. Graves were dug here and there and the bodies were thrown in—10 men and a bullock were buried in one grave—and by the evening of November 4th a great clearance had been made.

No communication had as yet been held with the fort. The causeway was breached in many places. In the swamp were several huge holes round which the liquid mud slowly moved. The first to cross was old Mr. Ottman who came from the fort, swimming these holes, being anxious to learn the fate of his daughter Mrs. Scott. Afterwards Captain Bowen crossed the swamp with a Company of the 19th and buried more than a thousand corpses within the fort itself.

From this time the work went on regularly. Many of the villages round Masulipatam were in as bad a state as the town, and until some officials visited them and arranged for distribution of food and burial of the dead, the villagers remained in helpless apathy and did nothing. The canal was full of corpses, but was not much injured by the flood, which is remarkable as the scour of the receding wave was sufficient to deepen the harbour bar to 6 feet. On the very day on which the store of grain in Masulipatam was finished supplies began to come by canal from the interior, and Government, on receipt of the news by Telegraph from Bezváda, sent a steamer from Madras with stores and Masulah boats to land them.

The extent of the inundation was along 80 miles of coast and on an average about 9 miles inland. The farthest point reached by the wave was 17 miles inland and the surface inundated must have been not less than 780 square miles. The loss of life was estimated at 30,000 and there was of course much destruction of cattle, while the salt water rendered a considerable extent of land unfit for cultivation.

Beyond the limits of the inundation much damage was caused by this exceptionally severe storm. On the Ellore canal boats were upset and passengers drowned. At Bezváda every boat in the canal was sunk. Mr. Horsley, Sub-Collector of Guntúr, was encamped at Chinna Ganjam in the Bápatla Taluq. Seeing that the shifting wind foretold a cyclone he, with Mrs. Horsley, took shelter in an adjoining shed during the night. Fortunately the roof of the shed held firm, but daylight showed the tent poles snapped and everything ruined, so Mr. and Mrs. Horsley set out to ride along the sand ridge to the Bápatla bungalow. Dead birds and uprooted trees showed how violent had been the storm. Arrived at Bápatla the first news of the inundation was derived from hints let fall by strangers hurrying through the town. These were men who had

taken the jewellery from corpses and were on their way to dispose of their ill-gotten gains in some distant bazaar before inconvenient questions would be asked. For the bodies lay along the limit of the inundation like sea-weed lies at high water mark on a shore and the jewellery afforded a harvest to the unscrupulous. It is even said that where bodies had stranded on the hedge or boundary between fields, the owners of the fields fought, each claiming the hideous jetsam.

It was a long time before Masulipatam recovered from the disaster. Mr. Robert Ellis, C.B., who arrived at Masulipatam on November 17th, wrote: "The destruction of roads and trees has been great. "The station which previous to the storm was a pleasant looking "place, with well made roads and trim avenues of trees, presented "on my arrival a most melancholy aspect. The whole place was "covered either with water or a thick deposit of black mud. The "roads were almost entirely effaced and covered with broken trees "and masses of prickly-pear, while the houses in their ruinous "condition looked as if the station had been abandoned for years."

As soon as a sufficient supply of dry firewood was obtained the bodies so hurriedly buried were exhumed and burned. This was the more necessary because herds of swine and packs of dogs were roaming about unearthing and eating the corpses. These animals were destroyed, for the brutes became dangerously savage. Mr. Brandt fired at and wounded a dog near a herd of swine and the pigs at once rushed on the wounded dog and tore him into small pieces.

Much sickness broke out among the survivors in the town and the 19th M. N. I. was removed and not replaced, so the storm put an end to Masulipatam as a military station. It was, indeed, suggested to remove the civil head-quarters of the District to Guntúr or Bezváda, but after some time the merchants rebuilt their houses, trade took its usual course and the traces of the cyclone passed away.

The only sign of it now visible is the ruined racket court in the north of the cantonment. In many houses is shown what is said to be the mark of the wave, but this is probably the mark of the usual effect of sea air on a brick wall.*

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* The cyclone washed away a tree about two miles north of the Civil Station, which was called "Eliza's Tree" after Mrs. Draper, the well known correspondent of Sterne.

The river water percolating from the canal appears to rectify, as time passes on, the wells which were rendered brackish by the storm wave, for the townspeople say that they can use wells now which were brackish some years ago. This improvement will doubtless be hastened by the introduction of fresh water by a conduit into the town, which work the Municipality have carried out for some time, and also no doubt by the great flood of July 1882 when the Kistna water flowed round Masulipatam town.

In conclusion mention may be made of a question that arose about the port. The treaty of 1802, which will be found printed in Aitchison's Treaties, gave to the Nizám the free use of the port of Masulipatam and liberty to establish there a commercial Factory. The treaty also provided for the free transit of products and manufactures between the Company's territories and the Nizám's Dominions. This evidently referred to political obstacles and did not mean that goods might be landed duty free at Masulipatam and pass the Nizám's frontier duty free, for other clauses in the treaty provide for the levy of duty. Seventy years afterwards a Bombay firm landed some goods at Masulipatam for Haidarabad and claimed exemption from customs duty under the treaty of 1802, but their claim was, after some correspondence, rejected by the Government of India.

G. O. 31st May 1873, No. 230.
G. O. 15th August 1873, No. 332.

APPENDIX TO CHAPTER V.

A Memoriall of Streynsham Master, Esqr., Agent of the Coast and Bay, &c., his journey from Fort St. George, Madraspatnam to Metchlepatam, &c., Parts to visit those Factorys, &c., 19th March 1679.

19th. Between 3 and 4 in the morning we sett out and about 9 with easy travailing came to Yentapollam, in the way we passed over a place which have formerly been inhabited by Portuguese called Fringe Burane some stones with inscriptions lay in the way, Yentapollam is said to be a Town of the greatest trade for Callicoes of any in this part of the country, much fine cloth being made in the Town, it was markett day when we came there, every Wednesday being the markett day and we saw cotton yarne and fine Callicoes, much fruites and Corns to be sold, people from Metchlepatam and other places coming to buy at this place, hearing by people upon the Road that Mr. Hutton had been at Pettapolee 5 or 6 daies, the Agent sent Peons with a letter to him from hence advising of his intentions to be at Pettapolee tomorrow morning God willing.

20th. About midnight we sett out of Yentapollam a Gentue league and halfe from which lyes Baupantla which we went through, and tis a league and a half further to Pettepollee, about two miles short of Pettepollee we ferryd over a branch of the River Kishna that runs into the sea near Pettepollee which was very muddy and troublesome for our Horses, our Pallankeens and men were ferryd over by gun boates, at the other side of this River Mr Hutton met us with Mr. Wynne, Mr. Colborne and Mr. Scattergood, about 10 o'clock we arrived at the Factory house at Pettepolee which is a very sorry rotton ruinous timber building much of it being fallen, and that which stands ready to follow ye same fate, in the afternoon we walked about the Town and visited the old Factory, which hath been a large building, but all of Timber and much of it fallen down, the flagg stafe a very high one still standing and the principal lodgings, it stands between the English house and the River, by the River side, there is a new choultry railed in and a key of Timber made into the River, built and prepared in December last for the King of Gulcondah's reception, but he did not come to this town, the same place is now used for the Custom House, the River is deep and severall vessells of 50 : to 80 : or 100 tons were in it and haled ashore on the towne side by it, the other side of ye River is muddy and there is an Island about two mile over between the River and the Sea, upon which Island is a large tope of Trees which is called the English Garden, and 'tis owned to belong to the English, the town is much decayed many houses being empty ruined and forsaken, the proper name of the Town which we call Pettepolee is Nyshampatnam, being soe called by all the Country people.

21st. The Saysummitt-Tahadar and the Catwall of the Town came to visit the Agent, acquainting him that the Governour was out of Towne, but hearing of the Agents being here he would returne this day and give him a visitt, alsoe they very much importuned that a Factory might be settled here againe promising all friendly assistance to our business, to which was answered that the Agent intended to proceed on his journey this night and therefore 'twas not worth the Governour's while to pu

himself to the trouble to return to Towne only to give him a visitt, and as to settling a Factory the Agent would take it into consideration : Those being gone the Merchants that lived in this Towne and the adjacent places (some of which have formerly dealt with the Company and were lately at Madras) came to visitt the Agent and desired Imployment to provide goods for the Company which they offered to doe at more reasonable terms than the Merchants of Metchlepatam did and to deliver ye goods before they received the money, to which they were answered yt if they would provide mustors of all sorts of Chae and White goods and bring them to Metchlepatam, where they might be compared with other mustors, they should upon the examination thereof receive a satisfactory answer they apeare unwilling to goe to Metchlepatam but in the conclusion they agreed to come thither with their mustors and to be there this day seven night.

22nd. This night about 10 a clock we sett out of Pettepollee, by breake of day we came to the great River of Kistna that lyes between Pullywar and Narragoodra, where was but one boate to ferry over our people, Pallankeenes and Horses, which took up 4 hours' time, about noon we came to Collepellee where are two large gardens and a Pagodoe which the Gentus esteem a very holy place, this day we reckon we travailed about 30 miles and 'tis reckoned to be about 15 further to Metchlepatam.

23rd. In the morning we went downe to the River about 2 miles from Collepelle where was two great Metchlepatam Boates, and two Sangaries or Gun boates which sett us over upon the Island of Dio, where the Metchlepatam Tent was pitcht, and there we rested all this day being Sunday.

24th. In the morning we went a hunting of wild Hoggs with Kistna Redy the Chief man of the Island, and about 100 other men of the Island with Lances and threescore Doggs, with whom we killed 8 Hoggs great and small, one being a Bore very large and fatt of a great weight.

25th. We received advice from Metchlepatam that William Cullen a Writer in the Company's Service dyed yesterday of a Fever; and a Flux; We went a hunting again this day, but mett not with soe good success as yesterday.

In the afternoon the Havaldar of the Island a Persian came to visit the Agent and brought him a present of 3 Hoggs, some water mellions and Coco nutts to whom was returned

8 yards Broad Cloth, and to his Braminy and Kistna Redy and others for their civillitys.
4 yards Broad Cloth.
2 Knives and
2 Small Looking glasses.

26th. Early in the morning we left the Island of Dio and passed over to the Maine by Warrapollam where our Horses were sent and stayed for us, there by the River side all the English that were in Metchlepatam mett us, the River is broad and deep capable of receiving great ships, from hence we sent our lumber in Boates to Metchlepatam where we arrived by land about noone being about 12 miles, and the Boates a short time after. The Company's Merchants mett the Agent at the Towne gate by the Bridge foot, and we entered the Towne in a handsome equipage with a great traine. The Chief of the Dutch Signor Outhorne sent to excuse his not visiting the Agent today by reason of business in dispatching a ship for Battavia, and desired to make his visit tomorrow.

The Governour of the Towne Agee Telloll was not in towne but 5 or 6 dayes journey off.

27. In the afternoon the Chief of the Dutch with his second and 5 more came to visit the Agent, &c., who were entertained at a Banquett and went home againe about 8 at night, Signor Outhorne discoursing with the Agent amongst other Bravadoos delivered this as remarkable, that their Company had soe many Island and Castles in the South seas, many of which he named, that they were as Emperors, they had heretofore made Kings, as a King of Ternot and a King of Cochien, and now lately they had made an Emperor, viz., the Mataran who had severall Kings under him, and he had given their Company all the sea ports upon the coast of Java, when they wanted men upon their call, the Kings brought their Armies to fight for them, as a great Prince of Macaper whom he named had now brought a great army to Battavia to fight the King of Bantam by land, and they intended to block it up by sea, and when 'twas objected that it may be their Company at home would not approve of a warr with Bantam he replyed he knew better for he came from Battavia this year about January last.

28. At a Consultation

Present :

STREYNSHAM MASTER, Esq., *Agent.*

MR. CHRISTOPHER HATTON. | MR. RICHARD MOHUN.

Some merchants of Pettapolee having made an offer to provide goods at cheaper rates then the merchants of Metchlepatam and not to receive mony before the delivery of the goods, the said proposall being taken into consideration, it was resolved to be for the Honorable Company's Interest to make a contract with the said merchants they giving reasonable security by responsible Persons for performance of the same.

Colla Vincutadry the Dubass having been examined about the management of the affair in presenting the King in January last at which time he obtained a piece of ground for himself It was thought fit to confine him under guard in the Factory until further order.

Afternoone.

The Pettepolee merchants having brought their musters, which were compared with the musters in this Factory, and some of the Pettepolee musters apearing inferior to the others, the merchants offered to be regulated by the mustors of the Factory and after much discourse about the prizes they concluded upon this offer, to provide to the amount of 40: or 50,000 pagodas in fine goods that is Salampores, Percollaes, Izarees, Allejaes, Saderunches, Saserguntes, Collowaypoos and Romalls at 10 per cent. cheaper than the prizes which the Metchlepatam merchants had the last year, provided that one half or one quarter of the mony was paid them in hand, and the said goods to be delivered at the Company's Factory at Pettepolee. But they would not abate anything of the prizes they had sett upon their own mustors.

The Debate thereupon tooke up time till night and then they were dismist with this answear, that the Agent and Councell would consider further of it before they came to a conclusion.

STREYNSHAM MASTER.
CHRISTOPHER HATTON.
RICHARD MOHUN.

JOHN NICKS, *Secretary.*

Prices of Pettepollee goods taken from the Pettepolee merchants, viz.

Allejaes plaine 2 : covads broad 30 : long ...	... 17½	pagodas per corge cured.
Romalls 16 : in a piece 24 : covads ...	... 23	pagodas per corge cured.
Sasergruntes	... 23	pagodas per corge.
Collowaypoos	... 23	pagodas per corge.
Saderunches	... 18	pagodas per corge.
Salampores 1st sort 2 : covads broad 31 : long	... 27½	pagodas per corge cured.
Salampores 2nd sort same dimentions ...	... 25	pagodas per corge cured.
Percollae 2 : covads broad 15 : covads long ...	... 25	pagodas per corge 20 patch
Izarees 2 : covads broad 16 : covads long ...	... 25	pagodas per corge cured.
Dimitys 2 : covads broad 19 : covads long ...	.. 35	pagodas per corge cured.
Dimitys 3 : covads broad 19 : covads long ...	... 8	pagodas per piece cured.
Dyaper 3 : covads broad 18 : covads long ...	... 3	pagodas per piece cured.

29. At a Consultation

Present :

STREYNSHAM MASTER, Esq., *Agent.*

MR. CHRISTOPHER HATTON. | MR. RICHARD MOHUN.

The Metchlepatam merchants having given notice that they were willing to make some abatement of the usuall prizes of the goods provided by them (promising that none of the Pettepolee merchants might be concerned with them) they were called before the Councell, and after a tedious debate thereabout they were brought to offer 7½ per cent. abatement upon the prizes of these severall sortments of goods following, viz., fine Salampores, Porcullaes, Izarees, Oringall, Beetelaes, Allejaes, Saderunches, Collowaypoos, Sasarguntes, Romalls, Dungarees and Saile Cloth, which being taken into consideration it was thought fitt to close with them, they firstrating the Romalls at 25 : which have hitherto been bought at 27½ pagodas per corge and then to abate 7½ per cent. out of 25 pagodas per corge as upon the prizes of the other goods by last years contracts, which with much reluctancy they did at last consent unto, provided a Regulation be made of the mustors of the Salampores, Purcollaes and Beteelaes as they proposed in Consultation of the 10th Instant, and then desired present payment of 5,000 pagodas to confirm the Bargaine which was ordered to be paid them accordingly.

STREYNSHAM MASTER.
CHRISTOPHER HATTON.
RICHARD MOHUN.

JOHN NICKS, *Secretary.*

31st. At a Consultation

Present :

STREYNSHAM MASTER, ESQ., *Agent.*

MR. CHRISTOPHER HATTON. | MR. RICHARD MOHUN.

Colla Vincatadry the Dubass of this Factory having to regaine his freedome and expiate his crime undertaken to bring the marchants to about ½ per cent. upon the Investment more then they offer upon Saturday the 29th Instant which he hath also effected, it is accepted as a good piece of service, and therefore it is ordered that he be restored to his liberty and to his employment.

The said Metchlepatam marchants did alsoe award before the Councell and confirmed their agreement of 8 per cent. abatement upon the severall sorts of goods mentioned

in the Consultation of the 29th Instant, the particulars of which Contract with the marchants names and all things relating thereunto shall be particularly specified hereunder.

The Pettepolee marchants being wholly disappointed of the Imployment they aimed at, at which they are much grieved the good service they have done the Honorable Company in this particular in being instrumentall in abating the prizes of the goods being taken into consideration together with their charge and trouble of attendance it was thought fitt to send for them and gratify them with 500 pagodas in ready money and 6 yards of cloth Rashd which being presented to them they were dismist with good words and faire promises of being remembered when any imployment should hereafter offer, notwithstanding they seemed much dejected and departed with sorrowfull countenances.

STREYNSHAM MASTER.
CHRISTOPHER HATTON.
RICHARD MOHUN.

JOHN NICKS, *Secretary*.

The Agreement and Contract made by the Agent and Councell with the Metchlepatam marchants for the Investments to be made there for account of the Honorable English East India Company.

1. That the Persons hereafter named shall be the said Honorable Company's marchants to provide the goods mentioned in this Contract from which imployment they shall not be removed but by order from the Honorable Company or from the Agent and Councell, the whole Investment being divided into Eighty-four shares is subdivided unto Eleaven Principall Persons who are responsible for themselves and the persons under them, *viz.* :—

8 : To Madala Cundapa and under him
Darsedas.
Nety Vincana.

8 : Madala Mootealo and under him
Samana Ramana.
Pully Verte Jungum.

8 : To Reacapeli Colupa and under him
Coorakayle Rungapa.
Charoogoundla Aiana.

8 : To Acula Ellupa and under him
Gooresalu Servana.
Majety Gurana.

8 : To Recapeli Acana and under him
Veroo Pantee.
Gundoree Mullapa.

8 : To Choundoor Accana and under him
Conagoola Decho.
Tamana Mooselaya.

8 : To Goundeala Vincatadry and under him
Mahemedy Mullapa.
Taranala Latchana.

8: To Vena Velly Vincatyputty and under him
Allapatty Ramdas.
Pully Verte Rangana.

8: To Nalam Vencana and under him
Chela Sevapa.
Coonacunla Junguon.

8: To Cola Narso and under him
Woojell Narsapa }
Cundoory Narsapa.

4: To Aala Potena.

84: Shares divided unto 11 principall Persons, who are each of them apart to give obligatory bills for performance of their respective proportions in the Investments as aforesaid, and if any of the said Eleaven Principall Persons shall faile of performance of the Contract either in the quantity of the goods required, or in the timely bringing them in to be laden upon the ships for England some time in the months of November or December such Person soe failing shall make good the damage at the prizes of the same goods in England, and shall alsoe forfeit his Imployment and share or proportion in the Honorable Company's Investments thereafter.

2. The particular goods with their Dimentions and prizes now agreed for to be provided by the marchants above mentioned are as followeth:—

Salampores five 32 covads long, 2⅛ covads broad, whited and cured.
No. 1: at 32:
No. 2: at 28: } Pagodas per corge.
No. 3: at 25:

Purcollaes 14½ covads long, 2⅛ broad, whited and cured.
No. 1: at 15:
No. 2: at 13: } Pagodas per corge.
No. 3: at 10¼:

Izarees 16 covads long, 2⅛ broad, whited and cured.
No. 1: at 26¼:
No. 2: at 21¼: } Pagodas per corge.

Oringall Beteelaes 25 covads long, 2⅛ broad, whited and cured.
No. 1: at 25¼:
No. 2: at 21⅛: } Pagodas per corge.
No. 3: at 19⅛:

Allejaes 32 covads long, $2\frac{1}{16}$ broad, cured.
No. 1: at 19¼:
No. 2: at 17⅛: } Pagodas per corge.

Sadarunchees 32 covads long, $2\frac{1}{16}$ broad, cured.
No. 1: at 19⅛:
No. 2: at 17⅛: } Pagodas per corge.

Callowaypoos 32 covads long, $2\frac{1}{16}$ broad, cured.
No. 1: at 25:
No. 2: at 23⅛: } Pagodas per corge.

Saserguntees 32 covads long, $2\frac{1}{16}$ broad, cured.
No. 1: at 25:
No. 2: at 23¼: } Pagodas per corge.

Romalls ¾ yard square 16 : in a piece, cured.

No. 1 : at 25 : } Pagodas per corge.
No. 1 : at 23½ : }

Dungarees 24 covads long, 1½ broad, browne.

No. 1 : at 7 : } Pagodas per corge.
No. 2 : at 6½ : }

Saile Cloth 40 covads long, 2 broad, browne.

No. 1 : at 13½ : } Pagodas per corge.
No. 2 : at 12 : }

All the said goods to be agreeable to the mustors both in fineness of thread, well weaven and well cured, and such goods as come short in any of the said quallitys to be rejected, and the marchants doe promise to deliver the said goods at the Company's Factory in Metchlepatam by the last day of October yearely, provided that the Investment be given them in charge sometime in the month of Aprill.

3. Out of the said prizes of the goods before mentioned 8 per cent. is to be deducted as an abatement of the prizes now agreed upon, and what the goods shall be wanting of Dimentions in length or breadth to be allowed alsoe as usual in proportion to the prizes.

4. The monys for the said goods is agreed to be paid at your time following, the one half or two third parts of the amount of the whole Investment in or about the month of August after the arrivall of the ships from England, and all the remainder within one month after all the goods are delivered and the accounts adjusted.

5. And it is mutually agreed between the Agent and Councell in behalfe of the Company and between the marchants aforesaid that this Contract shall be for many years continuance without alteration, soe that if the same goods happen to be dearer in the country then at this present time; it shall be the marchants loss, and if the same goods happen to be cheaper in the country it shall be the marchants gaine, the said marchants obliging themselves hereby to provide all such goods as the Company shall from time to time require of these same sorts at the prizes before mentioned with the abatement of 8 per cent. as aforesaid, and the Agent and Councell doe hereby promise for themselves and their successors in the name and behalfe of the Honorable Company that these marchants aforesaid shall be imployed in the provide ding of all such of these sorts of goods before mentioned as the Company or the Agent and Councell shall from time to time require to be provided at this Factory of Metchlepatam, and to pay for the same in ready mony at the times as is before exprest.

6. And the said marchants shall not pay or allow any more or other Dustoore or other allowance to any Person or Persons upon any pretence whatsoever then one and a half per cent. the usuall Dustoore which one and a half per cent. shall be equally divided between the Braminy and the Dubass of this Factory in the Honorable Company's service, and the said Braminy and the said Dubass being in the Honorable Company's service and receiving monthly wages shall not have any share in proportion in the Investment as marchants to provide the goods, or be concerness or the same otherwise then in endeavouring the Honorable Company's advantage.

7. And the Agent and Councell doe alsoe promise not to take advantage of non performance on the marchants part if the goods shall at any time be stopt in the country by reason of warrs or stoppage of the Havaldars or Governour of the country, but upon notice thereof the Chief and Councell of this Factory shall use their best endea-

vours to clear the goods soe stopt and assist the marchants therein, and in case any wrong or injury shall be offener done to the sane marchants to the prejudice of the Company's business the Chief and Councell of this Factory shall alsoe use their endeavours to free them from all such troubles, and to protect them as your Company's marchants soe far as may consist with the good of the Company's affairs and Interest.

8. To Confirme this contract there is 5,000 pagodas in ready mony paid to the said marchants upon account of this yeares Investment whereby they are obliged to performe all that is contained herein. In wittness whereof the said Agent and Councell have sett their hands and the Company's seale and the said marchants have sett their hands and seals. Dated in Metchlepatam the 31st day of March 1679:

O Madala Candapa.
O Madala Mootealo.
O Reacupeli Colapa.
O Acula Ellapa.
O Recapeli Acana.
O Choundoor Acana.
O Gowndeala Vincatadry.
O Vena Velly Vincatyputty.
O Nalam Vencana.
O Cola Narso.
O Aala Potena.

We the Agent and Councell for affairs of the Honorable English East India Company upon the Coast of Chormandell and in the Bay of Bengall, have apointed A. B. to be one of the Principall marchants for the said Honorable Company's Investments in your Factory of Metchlepatam to have $\frac{1}{34}$ parts in the said Investments according to your Contract this day made with them and C. D. and E. F. to be under him in the said imployment and business from which he or they shall not be removed but by order from the Honorable Company ourselves or our successors, In witness whereof we have hereunto sett our hands and the Honorable Company's seale in Metchlepatam this 31st day of March 1679.

(The Seale.)

STREYNSHAM MASTER.
CHRISTOPHER HATTON.
RICHARD MUHON.

April 1st. The Agent, &c., made a visitt to the Dutch this evening.

2nd. Aga Telloll the Governor of Metchlepatam having been toward Narsapore and those places under his Government returned to Goodera last night, whereof having notice this day the Agent sent to complement him, and to acquaint him of his being to these parts to inspect the Company's business, to which message he returned a complementall answer, and that he should take a day to visitt the Agent, and to invite him to an entertainment at his house.

This evening we went to the English garden which is about two miles out of town over the long bridge, the water overflowing round the Towne now at spring tides.

3rd. At a Consultation

Present :

STREYNSHAM MASTER, ESQ., *Agent.*

MR. CHRISTOPHER HATTON. | MR. RICHARD MOHUN.

The Contract with the marchants being sealed and interchangeably delivered it was thought fit for their encouragement to answer their expectations of Tasherifs, there being noe scarlet in the Factory, to each of the 11 principall marchants was given 3 yards of fine purple or violet cloth, to the 20 under marchants each 3 yards of Cloth Rashes, to the Braminie, the Factory Dubass, and to the Agent's Dubass each 3 yards of purple or violet cloth, and to the Mulla 3 yards Cloth Rashes with which they were all of them well pleased.

There being a large seale of the Company's armes with the supporters in this Factory, and such a one wanting at the Fort, 'tis ordered that the same be carryed from hence to the Fort.

There being severall debts which are esteemed Desperate and therefore cleared out of the Bookes in the Bookes of Accounts of this Factory Letter S. ballanced by Mr. Field to the 30th Aprill 1678: It is ordered that the said Debts shall hereafter be entered at the beginning of every Journall, expressing at large the particulars thereof soe far as can be discovered; That is to say where the persons were or are, whither living or dead, what their professions, and in what time or upon what occasion each Debt was made, and in regard the Debts of Verasheroone and Pettepolee Factorys are alsoe in the same condition, 'tis ordered that those Accounts be also in like manner cleared in next bookes Letter T: to be ballanced the 30th of this present Aprill and afterwards entered at the beginning of the Journalls expressing the particulars how the same Debts did arise, so far as can be now collected.

And whereas it was ordered in the Letter from the Fort of your 23rd December last that the Account of the Bookekeeper, Warehousekeeper the Purser and Steward should be read and passed in Councell every month, which order is now againe confirmed. It is to be noted that the Account of the Warehousekeeper, Purser and Steward are to be read and passed some day before the Journall of Accoonts kept by the Bookekeeper, that he may thereby be warranted to enter the same in the bookes of Accounts.

There being severall English in and about Metchlepatam who against the Honourable Company's orders (which they have been often acquainted with) doe not require to live under the Company's Government, the letter to constraine them soe to doe and also to preserve the privileges of the English nation in those parts it was thought fitt and resolved to make the following orders. That none of the subjects of his majesty living in those parts which are not in the Company's service or have not a Pass as Inhabitants of some place under the Company's Government in India shall have any countenance or protection or enjoy any of the English privileges nor shall the Chief of this Factory upon any occasion owne them as English or belonging unto them. That all such Persons as are in the Company's service and all such as have or shall have Passes for liberty to trade as Inhabitants of any place under the Company's Government, who have any goods to pass in or out of the Towne or Country, shall give notice thereof to the Chief of the Company's Factory at which such goods are to pass, and apply themselves to such Chief for the clearing their goods. And if any Person or Persons other then the Chief or such as are apointed by him shall apply themselves to the Governour or to any other Officer or Minister of the Towne or Country upon any occasion whatsover, the Chief and Councell of the Company's

Factory where such Person shall reside, shall seize upon the party soe acting and send him to Fort St. George to be proceeded against according to the quality of the affair, and when any Persons in the Company's service, or having Passes as aforesaid shall apply themselves to the Chief for the clearing or passing any goods or for any other business which does require application to your Governour or any other Officer or Minister, the Chief is hereby ordered and required to use his endeavours for the effecting the said affair, and for the preservation of the English privileges in these Parts, and noe Person shall owne any strangers goods not belonging to the English or to such as serve them that they may pass free of customes and other dutys as English goods upon paine of paying double the same dutys, one halfe to your Informer and the other halfe to the use of the poore at Madraspatnam for every such offence. These orders being resolved upon, some of the Factors and some of the Freemen were called before the Councell and acquainted therewith, they might not pretend ignorance of the same.

William Harrison having offered to give Bond in 200: pagodas to goe to Madraspatnam and become an Inhabitant there by March next, it was thought fit to take his Bond and give him a Pass for liberty of trade as an Inhabitant of the said Towne.

Philip Noden being marryed to an English woman in this Towne, and having presented a Petition wherein he desires to have license to keep a House of entertainment, which upon inquiry is found to be necessary in this place in your time of shipping, for the accommodation and health of our people, it was thought fitt to grant him a license for a yeare, he paying 12: pagodas into the Company's Cash for the same, and in regard by this license he is an an Inhabitant of Madraspatnam 'tis ordered that he have a Pass for liberty of trade as an Inhabitant under the Company's Government.

STREYNSHAM MASTER.
CHRISTOPHER HATTON.
RICHARD MOHUN.

JOHN NICKS, ESQ. *Secretary.*

4th. Aga Telol the Governour came to Towne this morning by 8 o'clock directly to the English Factory to visit the Agent with a traine of Persians, &c., he stayed about an hour, and very much importuned the Agent to accept of an entertainment at his house, for which he would receive no denyall, soe it was thought best to returne the visitt this evening to make an end here the sooner which was accordingly done, and his treate was very civill after a plentifull supper being closed with a present of a Horse, and he would have given Tasherifs but they were refused as being not proper to be received but by an inferiour from a superior.

5th. At a Consultation

Present:

STREYNSHAM MASTER, ESQ., *Agent.*

MR. CHRISTOPHER HATTON. | MR. RICHARD MOHUN.

Aga Telol the Governour of this Towne having given your Agent a visit yesterday morning, and invited him and his Company to his house at supper last night, when he presented him with a Horse valued at about 50 pagodas all which was done in expectation of a Piscash, and he being a Person rising in favour at Court, it was

thought fitt to gratifie his expectations by presenting him with two hundred and fivety pagodas in ready money privately, which will be much more acceptable than a greater summe publikely, there being alsoe noe fine cloth in the Factory.

A letter to the Chief and Councell at Hugly to be sent hence overland by expresses with the Honourable Company's letters received via Surratt was read and passed.

STREYNSHAM MASTER.
CHRISTOPHER HATTON.
RICHARD MOHUN.

JOHN NICKS, ESQ., *Secretary*.

METCHLEPATAM, *Aprill 5th*, 1679.

To

THE WORP. MATHIAS VINCENT,

Chief, &c., Councell in Hugly.

Our last to you was dated in Fort St. George about the 24th February sent upon the small ship *Apearance* in answer to your severall letters by the ships to which we referr, these are to accompany the enclosed letters from the Honourable Company which we received via Surratt overland the 7th of last month the last yeare's packetts which were missing comeing with the Honourable Company's freshest advices of the 5th August 1678 to which referr you for what they order in their affairs under your care, only they have required us to give you directions to goe in hand with providing the goods for their ships expected this yeare according to their advices of the 12th December 1677: and rather to increase then abate the quantity of raw silke and Floretta yarne, and by no means to send them any throwne silke, as they have alsoe written in their said Letter of 5th August to yourselves, which we recommend to your careful observance.

The Gazettes which came to our hands we alsoe send you herewith, by which you will be advised that the peace was signed between France and the Dutch upon the 31st July but the later advices say that those affairs are uncertain by reason of a fierce battle fought between the French and the Prince of Orange in which about 12,000 men were slaine after the Peace was signed.

Whereas in our last letter we ordered that in every Factory your Accounts of the Bookekeeper, the Warehousekeeper and the Charges General should be read and passed in Councell every month which order we doe confirm, yet you must observe to pass the Accounts of the Warehousekeeper and the Charges Generall some day before the Journall of the Bookes of Accounts kept by the Bookekeeper that he may thereby be warranted to enter the same in the Bookes of Accounts.

Upon consideration of the Honourable Company's affairs in these parts and in respect to the 8th Article of their orders of the 18th December 1667: it was thought fitt for the Agent to visit these Factorys, upon which journey he sett out of Madraspatnam the 11th of last month, and having spent some time at Pettepolee and the Island of Dio arived here the 26th which our endeavours for the Honourable Company's Interest have not been unsuccessfull, having brought the Marchants to an abatement of 8 per cent. upon the whole Investment in this Factory for this yeare and hereafter, which business being finished we shall now in a day or two proceed to Madapollam and God willing some time this month the Agent intends to return to

Madras. These we send by a pair of Pattamars express and desire you to returne them againe as soone as you can with all needfull advices which being what offers at present we remaine.

Your affectionate friends,

STREYNSHAM MASTER.
CHRISTOPHER HATTON.
RICHARD MOHUN.

5. In the evening we went and supd at the Dutch garden which is about halfe a mile distance from English garden, where the Dutch have two houses to which they often retire out of Towne for better aire which is alsoe much wanting in the English garden.

7. In the afternoon about 4 a clock we sett out of Metchlepatam upon our journey to Madapollam, with us went all our company from Madraspatnam and alsoe Mr. Hatton, Mr. Field and Mr. Wynne, we went out of the Northside of the Towne over two Bridges made by Meir Abdulla Baker lately dead, we stopt to see a House he built at the Barr towne and then proceeded to Mooderapollam a Gentue league or 9 English Miles from Metchlepatam, there we supd and lodged untill 12 at night.

8. In the morning before the breake of day we came to enteer River which is 9 miles where was two Boates which ferryed us over after a long time, then we travailed along by the Sea side and feared another small River, and thence by the sea to Peddagullypollam which is reckoned halfeway to Madapollam or two and a halfe Gentue leagues which is 22½ English miles, there we stopt untill our servants had bought Rice and then travailed through woods in a pleasant road to Chenagullypollam about 4 miles farther, where we arrived about 9 a clock and there dined, afternoone we passed the great River by Collypatnam above a mile from Chenagullypollam, where was two great Boates and 8 Langaries which ferryed all our company over, then we journed to Mootullpellee by the small River within a Gentue league of Madapollam where Mr. Tivill, &c., the Factory of Madapollam mett us, and there we lay this night.

9. In the morning we passed that small River with Sangaries and a boate sent from Madapollam, and through a very pleasant country by many pons of water where the washers were whiting of cloth arrived at the Company's Factory at Madapollam before noone.

In the evening the Agent tooke a view of the house, warehouses, out-houses, garden and yards which are all well scituated upon the side of the great River that goes into the sea about 5 miles from the Factory, the townes of Madapollam and Narsapore joyne together, the Dutch house for their Iron worke in Narsapore being a little above muskett shott from the English Factory in Madupollam, Narsapore lyes below Madapollam downe the River, and that place is under the Governour of Metchlepatam and has the command of all the River for the Customes as far as Corango, but Madapollam, Mellick, Mahmudpet and Naurasporam, tho they all joyne near together to Narsapore, yet they have every one distinct Havaldars for the gathering the groundrent independant from Narsapore or Metchlepatam at present.

10. In the morning we went to viewe the Towne of Narasporam and the Houses built by the English there, that towne stands about a mile from Madapollam up to the River and parted from Madapollam by a narrow deep River (that runs into the great River) which we ferryed over in Boates and Sangarees, and in

the time of the freshes it gaines upon your towne of Naurasporam, soe that it indangers the destruction of it, there we see a faire great house built by Mr. Hatton which since he hath sold to the country people, the River having washed away the Garden to it, and come near the house, another House built by Mr. Cholmley, now belonging to Mrs. Gill, Sr. Edward Winter's great house; part of it fallen downe, and the rest soe rotton, 'twas not safe to goe into it, Mr. Fleetwood's great house where Mrs. Mainwaring now lives, 'tis built of Brick, a very fair large strong built house, which the King of Gulcondah liked well when he was in those parts in January last, alsoe there is a good house built by Mr. Turner now belonging to Corolus Courthalls a Fleming.

At our returne home from Naurasporam about noone your Dutch Chief of Pollicull being this morning come thence to their house at Narsapore where their Flagg was hoisted up, sent to desire to give the Agent a visit this evening which was admitted, they came about 4 a clock were treated at a Collation and went away about 8 at night to Pollicull very much importuning the Agent to give them a visitt at Pollicull—they told us that one who aforetime was King of Orixa was risen with a great army of 35,000 Horse upon your coast and country of Gingerlee, who had beseiged the Seer Lascar or Gratt of the King of Gulcondah in a Castle and had taken away 500 laest of Pady of the Dutch Companys.

There came to us the Factory this day a Dworfe an Indian of the Comittee Cast, he was he said 30 years old, borne in the next towne to Madapollam inland, we measured him by the rule 46 inches high, all his limbs and his body streight and equall proportioned, of comely face, his speech small equalling his stature, he desired to be one of our marchants being a shopkeeper by trade.

11th. In the evening came to visit the Agent one Callandinde Narsaraze a Gentue of an antient family in great repute in these parts, well esteemed with the great Governours and allwayes a friend to the English, he is a comely personall man of an affable and gentile behaviour, he brought a present of fruites, to whome was returned 6 yards of scarlett for the preservation of his friendship, he being very serviceable to our marchants in clearing their goods from stops in these parts.

12th. The Agent having been indisposed tooke Physick this morning.

At a Consultation afternoone

Present:

STREYNSHAM MASTER, Esq., *Agent.*

Mr. CHRISTOPHER HATTON. | Mr. RICHARD MOHUN.

The Madapollam marchants being called to treat about your abatement of the prizes of the goods usually provided by them, after sometime of debate thereupon they not giving dare to any abatement upon the ordinary sorts of Cloth, at last came to this agreement. That the ordinary Long cloth, Ordly Salampores and three threaded forty coved Ginghams should continue at the old prizes of last yeare, and as contracted for this yeare the 13th last month, and for the fine Long cloth, fine Salampores, Percollaes, Izarees and Dungarees they would abate 8 per cent. upon the prizes as the Metchlepatam marchants had agreed provided they were allowed for an errour in their wrong in the abatement made upon the Gingham sent home the last yeare, at which termes the Agent and Councell closed with them, and the errour about the Ginghams was by consent referred to Mr. Hatton to allow them what reasonable.

Upon this agreement the said marchants desired to have 3,000 pagodas now paid them, besides the 9,000 paid them upon the contract the 13th March last, but there being not soe much money in cash, it was agreed to pay them 2,000 pagodas now which with the 9,000 paid them before makes 11,000 pagodas which summe was agreed to be upon Account of this yeares Investment at your rates now agreed, the contract of 13th March to be voyd and your marchants to give new Bills according to this contract.

Upon the marchants desire to have the same writings drawn up for them as was done for the marchants at Metchlepatam it was ordered accordingly.

And the said marchants declaring they would not stand to this bargaine if any other Persons were joyned with them more then such as they now nominated, whose names will be entered in the agreement hereunder, it was thought good to consent to them in that particular by taking in noe other marchants than such as they now agreed unto.

STREYNSHAM MASTER.
CHRISTOPHER HATTON.
RICHARD MOHUN.

JOHN NICKS, *Secretary*.

14th. The Agent, &c , went to visit the Dutch at Pollicull this evening which is about 7 miles inland from Madapollam, there the Dutch have a Factory of a large compound, where they dye much Blew Cloth, having above 300 Jars set in the ground for that worke also thny make many their best paintings there, the Towne being first rented by them at 2,000 old pagodas per annum is now given them free by the King and they say they make 4,000 pagodas per annum of it and some time more, at Pollicull is a great Pagodae where great numbers of People come to worship once a yeare and performe their vowes of being hung up by the skin of the back with Iron Hookes at the end of a long pole turned round upon a post of about 10 or 12 feet high before the pagodae, This feast hapned this yeare the day after we were at Pollicull, and some of our people went to it, and saw near 20 people soe hung up by the back before the pagodae at the top of the high pole.

15th. At a Consultation

Present:

STREYNSHAM MASTER, Esq., *Agent.*

Mr. CHRISTOPHER HATTON. | Mr. RICHARD MOHUN.

Arthur Seymor having given bond in 200 pagodas to repair to and inhabit in Madraspatnam by January next upon his desire a pass was granted him for liberty of trade as an Inhabitant under the Honourable Company's Government.

John Heathfield Chyrurgeon of this and Metchlepatam Factory having marryed the Relict of Mr. Robert Fleetwood who hath taken the Towne of Naurasporam to farme about three yeares since, which being against the Honourable Company's order, the said John Heathfield was called into the Councell, and ordered to quit the farme of the said Towne which he promised to doe, the terme for which it was taken being expired by the middle of next month.

The Investments of Metchlepatam and Madapollam Factorys being divided to marchants belonging to each place, it is ordered that as well the goods as all other affairs relating to the Accounts be distinctly entered in the Bookes of Accounts kept

in each respective place, that is to say what is transacted at Metchlepatam in the Bookes kept at Metchlepatam and what is transacted at Madapollam in the Bookes kept at Madapollam; the goods provided in each place to be Invoiced apart in severall Invoices and the charge of each Factory to be proportioned upon each sort of goods in the said Invoices accordingly, and your Bookekeepers are to observe to enter the goods in their bookes according to the contracts by consultation and afterwards to deduct what is abated by order of Councell for want of dimentions in length or breadth, and in all things to make the Accounts conforme to the Orders in the Consultations.

The Warehousekeeper is alsoe to observe to sort the goods according to the severall mustors contracted upon, and not to make any new sorts without order of Councell.

There being severall bad Debts due to the Honourable Company as apears by a Consultation in Metchlepatam the 17th August 1675.

It is ordered that the particulars of the said Debts shall hereafter be entered at the beginning of every Journall kept in this Factory expressing at large the particulars thereof soe far as can be discovered, that is to say where the persons were, or are, whither living or dead, what their professions and in what time, and upon what occasion, each Debt was made, and the Chief and Councell are at all times to endeavour the recovery of them, and alsoe of those ordered to be entered in the Metchlepatam bookes as oportunity shall offer.

Connapa the Bramine of this Factory having in severall instances behaved himself disrespectfully to the Honourable Company's affairs and since the Agent's arivall here cast out slighting speeches of him, the said Connapa and his sons Mongaras and Gongaras were called before the Councell and comitted under guard in your Factory until further order.

STREYNSHAM MASTER.
CHRISTOPHER HATTON.
RICHARD MOHUN.

JOHN NICKS, ESQ., *Secretary*.

16th. At a Consultation

Present :

STREYNSHAM MASTER, ESQ., *Agent*.

MR. CHRISTOPHER HATTON. | MR. RICHARD MOHUN.

There arising some difference with the marchants in drawing up the particulars of the Contract agreed upon with them the 12th instant, first about the prizes of the ordinary Long cloth and next about money paid at this time of the yeare upon the Investments hereafter upon which particulars they insisted soe obstinately upon their own way tho it apeared to the Councell to be to their detriment that upon their motion to conclude upon a Contract for this yeares Investment only and neither party to be obliged for longer continuance thereof, it was resolved and agreed with the marchants at the following termes, viz. For fine Long cloth, fine Salampores, Percollaes, Izarees and Dungareas, they are to allow 8 per cent. abatement upon the prizes following:—

Long cloth fine 72 covads long and 2¼ covads broad browne by the covads of this Factory of 20 Inches.

No. 1 : at 4½ }
No. 2 : at 4 } Pagodas per piece.
No. 3 : at 3¾ }

Salampores fine
Percollaes
Izarees and
Dungarees } at the same rates, by the same mustors, as agreed upon in the contract with the Metchlepatam marchants the 31st last month.

For ordinary Long cloth, ordinary Salampores, and three threaded Ginghams of 40 covads at the prizes and rates following :—

Long cloth ordinary 72 covads long, 2 broad, whited and cured.

No. 1 : at 25¾ }
No. 2 : at 25¼ } Pagodas per corge.
No. 3 : at 24½ }

Salampores ordinary 29¼ covads long, 2 covads bss. 2 Inches broad, whited and cured.

No. 1 : at 14 }
No. 2 : at 13¼ } Pagodas per corge.
No. 3 : at 12½ }

Ginghams 3 threads 40 covads long, 2¾ covads broad browne.

No. 1 : at 25 }
No. 2 : at 22½ } Pagodas per corge.

The measure of the said three sorts to be by the covad of this Factory of 20 Inches, and what any of the aforesaid eight sort of goods shall be wanting of Dimentions in length or breadth is to be deducted out of the prizes as usuall. The quantitys of the said goods to be the same as is exprest in the consultation and contract made with the same marchants the 13th March last and unto the 9,000 pagodas then paid them, the Councell have now ordered and is accordingly paid 2,000 pagodas more for which 11,000 pagodas the said marchants Collipellee, Narso, Goba, Lingona and Cunda Chembroo have now agreed to allow 3 per cent. which is to be charged to their Accounts upon Account of the same Investment and they doe alsoe promise to provide the said goods in six months time as agreed the 13th March last, and the Agent and Councell doe promise that the Chief and Councell of this Factory shall pay to the amount of one-halfe or two-thirds of the whole Investment in or about the month of August after your arivall of the ships from England, and the remainder within one month after all the goods are delivered and the Accounts adjusted, and the said marchants shall not pay or allow any more or other Dustoore then 1 per cent., upon the coarse cloths, and 1½ per cent. upon the fine cloth, which Dustoore shall be equally divided between the Bramine and the Dubass of this Factory in the Company's service, and the Chief and Councell of this Factory shall assist the marchants in the clearing the goods in case they shall be stopt in the country, and in all other occasions for the Company's service.

The said marchants having now desired an adjustment of the errour in the Ginghams sent home last yeare, and Mr. Hatton after consulting with Mr. Wynne about the same now reporting the differenoe to be two pagodas and a halfe in ye first sort and 1¾ pagodas per corge in the second sort in the marchants wrong by mistake through hast upon the dispatch of the ships, it is ordered to be repaid them accordingly.

Upon the conclusion of this agreement and to gratify the marchants request it was thought fitt to give them Tasherifs, viz :

To the three Principall marchants and to Comrase Gedda Shumboo whome they have admitted to have 1/16 part principall share, and for whome the other 3 are bound to

each of them 3 yards of fine cloth, and 106 under marchants each 3 yards of cloth rushes, to the Factory Bramine, the Dubass and the Agent's Dubass for his paines in the managing this affair each 3 yards of fine greene.

Conapa the old Bramine and his sons having offered 500 pagodas to be discharged of their confinement without further punishment for their misdemeanours, the said summe was accepted and they were called before the Councell and discharged the Company's service never to enter the doores of any of the Company's Factory againe upon paine of forfeiting 500 pagodas for every such offence. Guraraz who hath formerly for many yeares served the English in these parts, was then entertained in ye Company's service as Bramine of this Factory at the usuall sallary of 2 pagodas per mensem and his brother Narran to be ye expence Bramine at 1 pagoda per mensem.

Narsaraz a Gentue of great quality in these parts and an antient friend to the English and their Interest, having given the Agent a visitt a few daies since, and was then presented with 6 yards of scarlett, his son having since sent a wild Hogg and some fruites desireing to make a visitt alsoe, it was thought fit rather to send him 3 yards of Cloth Rashes to prevent the trouble thereof and loss of time. There being conveniency in this place for the breeding up of Spotted Deer which the Honourable Company doe every yeare order to be sent home for his Majesty; it is ordered that care be taken to breed them up in this Factory to be sent home accordingly.

STREYNSHAM MASTER.
CHRISTOPHER HATTON.
RICHARD MOHUN.

JOHN NICKS, *Secretary*.

16th. We went to view the Dutch house and compound at Narsapore which is a very large piece of ground divided into two large inclosed quadrangles, in one of which is as many forges as 300 smiths may worke in them, the compound reaches downe to the River side upon the sandy banke of which lyes many vessells which are imployed in that great Rice trade of Gingerlee.

17th. Having finished what was thought necessary to be done in this visitation of these Factorys, in the morning about 8 a clock we sett forward upon our journey to returne to Madraspatnam intending to goe the upward inland way and to make an elbow to take a sight of the Diamond mines, we went this forenoone to Verasheroone which is about 9 or 10 miles from Madapollam, these two places and Pollicull making a triangle, we viewed the Company's two houses at Verasheroone which stand one over against the other in one streete, both of them part fallen to the ground, and that which stands of them it was not safe to adventure in to see them, the compounds of the houses are small but well scituated, being raised high from the streets, above a mile from the Towne, there is a very large mangoe garden of the Company's by which the tent was pitched for us, but the country Governours claiming the right to the fruit of the trees by reason we have neglected it, the Agent gave order, to Mr. Hatton to send 4 or 5 Peons from Madapollam every yeare about mangoe season which is at this time of the yeare to watch the trees and gather the fruit to send to Madapollam thereby to preserve your Company's right and title to the garden, there is alsoe two other small gardens nearer the Towne belonging to the Company but all lye wast and only the great trees standing to shade the cattle and travellers from the sun; and these with many others that are about this Towne would very well accommodate weavers to worke under if the place were rented of the King by the Company, and kept under their government which was now adjudged to be for the Company's

Interest, keeping only a warehouse at Verasheroone, and the Factory to continue at Madapollam, but the Towne of Verasheroone is now ruined and empty of people through the tyrany of Government.

18th. In the morning by breake of day we parted with Mr. Hatton, &c., the Factory that came to accompany us thus far on our way, and about noone we reached Pentepall reckoned about 2½ gentue leagues.

19th. We sett forward early in the night, and by 9 or 10 in the morning came to Elloor 3 gentue leagues, this Elloor is reckoned one of the greatest Townes in this country your king in his last progress coming to see it, where are made your best Carpetts after the manner of those in Persia, by a race of Persians which they told us came over above 100 yeares agoe, the manner of making them we saw, and is in brief thus; the Loome is streached right up and downe made of Cotton thread and the Carpett wrought upon them with the woollen yarne of severall collours by young boyes of 8 to 14 years old, a man with the Patterne of the worke drawne upon paper standing at the back side of the Carpett, and directing the boyes that worke it, how much of each collour of yarne should be wrought in, and every thread being wrought they share it with a pair of sizors and then proceed to the next, at this place a Horse of the Companys, which we tooke with us from Madapollam falling lame we left him here with one of our English men and a Peon to returne to Madapollam. At Elloor we lodged in a house of Aga Telolls whose Brother-in-law prepared us victualls, and gave us Hens and Sheep, to whome for his kindness and in respect to Aga Telol who marryed his Sister we presented 3 yards of scarlett at parting.

20th. About two a clock in the morning we sett out of Elloor and about 7 arived at Gullapellee upon the Dimonds mines and lodged in the house where Mr. Cholmley made his Investments of Dymonds the last yeare, in the afternoone about 4 a clock we went to the mines about a mile and a halfe out of Towne upon a Hill to see them digg and looke for Dymonds, which is done after this manner, the ground is loose of a Redd fat sand and gravell, great and small, Black, Red and White stones, one or two of the miners loosen the earth with an Iron grow, and others with Iron Pawraes or spades heave it up to a heap from whence others with Basketts wind the small dust from it with the wind thence 'tis carryed to a troff made up of stones and earth and filled with water which is brought thither above a mile upon men's heads, where all the gross earth is washed away from the gravell, for the earth melts like Sugar and runs out of a hole with the water, soe the gravell all remaines, that they carry thence and spreade upon a smooth plaine place prepared for the purpose, where the same men (that digg, dust and wash the earth) sett all the heat of the day in a ranke one by another with their faces towards the Sun looking for the Dymonds, and the man that Imploys them sett over against them, to see that what they find they deliver to him, and in this manner they find the Dymonds in the same fashion and shape as they are sold rough, and by what we observe, the cost and labour of finding them countervailes the vallue and worth of the Dyamonds; those that Imploy the Miners doe not buy the ground as some have reported, but they and any one that has a desire to imploy his money that way, first acquaints the Governour of the mines with it, then he grants him license to spring a mine where the Imployer thinks best paying 3 pagodas per mensem if he imployes noe more then 10, 20, 30 or 40 men in it, if more then 4 and of some 5 pagodas per mensem, the miners or those labourers that worke in the mines are paid 1½ pagoda per mensem in money and Corne, and this is all the charge the adventurer in the mines is at, except it be that they overbid one another some times for a good piece of ground which one hath light upon and another hearing of it,

bids the Governour money for it, and he that gives most has it, but besides the rent of 3 to 5 pagodas per mensem to the Governour for the King there is a custome or excise sett upon all Corne at about 50 per cent. above the markett upon Salt, Beetle and Tobacco at about double and treble the markett rate and all the miners and those that deale there (except a privileged English man or such like) are compelled to live upon the mines in those Townes where that excise is raised, the Towne of Gullapelle tho within a mile and a halfe of the mines is without those limits, and therefore none of the miners or dealers in Dymonds are allowed to live there, but at Mellivillee about 4 or 5 miles from Gullapelle, where the Governour of the mines lives, the whole rent of these mines is reckoned to the king worth 60,000 pagodas per annum and as much more to the Governour to bribe the Courtiers to hold to the place, there was none of the mines that we saw this day which were dugg above 3 feet deepe from the surface of the earth, and most of them about two feet, the ground first over grown with shrubs and bushes which the miners digg up with the earth, these mines lyes upon a flat hill upon the top and on the side of it, where are found small and great Dyamonds of good and bad waters, but very little best, and they say that your adventurers in these mines seldome loose in their undertakings.

21st. This morning came severall of the most eminent marchants from the mines to visit us at Gullapelle, and to try how we were inclined to buy, at first they asked moderate rates, which when we bought they raised and afterwards would not shew more but what they asked dear for, soe we could not lay out 1000 pagodas amongst us all for feare of injuring ye markett; at 3 in the afternoone we sett out of Gullapelle, passed over the mines by Mellwillee and Raizpent which is about 6 miles, allmost all that ground being spread with mines, and the mines in the valleys were much deeper then those upon the hills, being some of them 10 and 12 feete deepe, and some mines were sprung upon ground where corne had beene sowen and reaped a few months since, The Governour of the mines at Mellwillee sent to complement the Agent and excuse his not coming out to meet him as he said he intended to doe; to which a civill answear was returned; The Townes of Mellwillee and Raizpent upon the mines are very large and populous, but the buildings all thatcht Hovells, the people are well favoured, well clothed, and looke as tho they fed well to undergoe their great and hott labour tho' the corne, &c., be at excessive rates, and the place must needs be full of mony to pay 30 or 40,000 labourers in the mines besides many others, the dymonds being alsoe alwayes bought with ready mony, the country pleasant like England about London, by Raizpent is a large pleasant greene valley full of flocks of woolly sheep, thence to Mustabad where we longed this night, we travailed through a mountainous country by very pleasant valleys with tankes of water, and came to our journeys end about 8 at night, having travailed two Gentue leagues.

22nd. At 3 this morning we sett out of Mustabad from which place to Beswar is one Gentue league, Beswar lyes in the road from Metchlepatam to Gulcondah, at which place the King ordered the English and Dutch to take leave of him in his progress in January last, it stands by the side of a mountaine as does Mustabad, Mungullgurree and most of the Townes in this mountainous country, by it runs the river Kistna(which we passed between Pullywar andWarragoodra).Upon the two mountaines at Beswar there are severall pagodaes much esteemed by the Gentus, who report that there are alsoe great treasures upon these Hills, by ye towne are large groves of trees, having foarded the River Kistna (which is very good water) by the help of the rising sun we saw the walls of the great Castle of Coundapelli upon great Hills about 7 miles from Beswar, this Castle is said to be stronger and biger then that of Gulcon-

dah, and 'tis said the old King had a designe to remove his seat thither after he was surprised by Oranzeeb, and 'tis believed that the great reason of this Kings making such frequent progress into these parts is to remove his treasure first and afterwards his Court to this Castle of Coundapelli, which his reported to be 9 miles compass upon a very high Hill by the River Kistna, for Madana the Bramine his Prime Minister of State stayed at Beswar (when the King tooke his pleasure about the country, upon pretence of doeing devotions to the pagodas and feeding many hundreds of Braminys, which some say was to lay up the treasure in Coundapelli Castle, which these Braminys brought from Gulcondah 6 or 7 daies journey from Beswar, and Beswar is 45 miles from Metchlepatam from Beswar we travailed halfe a league through a mountainous country to Mungullgurree where we tooke up our quarters in a great Pagoedae by which is a very deep well made of stone, and stone steps to goe downe to the bottome of it, built by Gurarax Bramini to the Dutch Factory at Metchlepatam late deceased at this place we went to a pagodae which (with many others) stands a good height upon the side of the mountaine by the towne, which we assended by stone stairs, where there is a Brasen face of the Image of the God Narsing whose head and uper parts resemble a Lyon, and the hinder parts a man this Brasen fact God 'tis reported all the country over drinks up just the halfe of any Pot of Sherbet bigg or little that is given him and stops there refusing to drinke more of the same pot but the halfe of another, and soe of as many as are brought to him, there being severall pots of Sherbett made of Jagra prepared we observed the miracle very dilligently how an old Bramini with a Chanke shell filled out of one of the largest potts, and poured it into the mouth of the Image untill he guessed the pott was halfe out, and then instead of putting the shell fall into the mouth of ye Image and soe pouring it in he drew his hand back and poured the Sherbet without the mouth saying the Image was satisfied and refused to drinke more, the better to satisfie ourselves of the cheat, we made the Bramini give him two small potts more, both which he did in the same manner the brasen head of the Image stands in a darke stinking place cut into the Rock, at one corner of which we spyed a hollow place that had a glimmering light in it which they would not let us looke into, where we suppose ye sherbet is taken up by the Braminies which they say the Image drinks by this simple invention all the Gentues in the country are deluded and 'tis said two thousand Braminys are maintained by it. One of our horses being desperately sick we left him behind us at this place with men to looke to him.

23rd. At midnight we departed from Mungullgurree and before 9 in the morning came to Punnoor 3 leagues, this day we left the mountainous country and travailed through a plaine country by many fine groves of trees.

24th. About midnight we left Punnoor and before 9 in the morning arived at Yentapollam that is 3 leagues, in the midway of which journey we fell into Metchlepatam road to Yentapollam, and a while after came to a place where Hodgee Allee a Persian lyes buryed, that divides the road to Metchlepatam and Baupatla, at said tombe there is milke, buttermilke, purgo and water allways ready for all travellers gratis given by the deed of the defunct about yeares agoe, and duly observed to this day, since we came from Verasheroone we could get only cuscus straw for our horses untill this day and here they had grass.

25th. About 2 in the morning we sett out of Yentapollam and by 10 arived at Alloor 3 : coss.

26th. About midnight we sett out of Alloor and passing 2 rivers one of salt water another of fresh water, about 7 in the morning we came to Careda, and though it was near a high water, yet we foarded that river up to the shoulders, this was 3 : short-gentue leagues travell. At this place severall of the relations of our Madras marchants came to visit the agent, and brought a present of rice, hers, butter, milke, &c., of whom enquiry being made of the trade and revenue of the place, they informed us that there was made ordinary and fine Salampores, Dymities, Dyapers, Ginghams and such like goods about 5 or 6 leagues up in the country, this being only the Port to ship off and land goods and little or noe trade at all here, from hence to Gulcondah the road was good being about 8 days journey for a footman, and about a month for oxen laden, which is much about the same distance as from Metchlepatam to Gulcondah, that there was often Copper, Tyun, Tuttynague and Lead sent by them from hence to Gulcondah, the charge of which was ¾ pagoda for the ox hire, and ¼ pagoda for the Jungan, which is 2 pagodas for an ox leading of 8 maunds, that is 5 pagodas per candy and the English and Dutch pay 4 pagodas per candy from Metchlepatam to Gulcondah tho privileged by the king's Phyrund and the Gentues and others pay 6 pagodas per candy there. The River that runs into the sea at this Towne they say come from a fresh spring out of the Mountaines 10 leagues off, and the water is fresh but 2 miles up the River from the Towne, the Barr never shutts up all the yeare, and at a low water there was about 4 feete upon the Barr. The Towen is small and of meane thatcht houses and narrow streets, it stands about a mile from the Sea side, the ground belonging to it is most sandy about 5 or 6 miles in compass, under the Sirkell imediately as is Madrass and St. Thoma, and noe other Townes under it, the Revenue of the Corne comes to 1000 to 2000 Pagodas per annum according to the crops and price, there being a great and long Tanke of water never dry which produces Rice all ye yeare round, and the Custumes from 100 to 300 Pagodas per annum at 1¼ per cent. upon importations and 1¾ per cent. upon exportations, only Sea Custome taken and noe land Custome, at present there is a Braminy Governor of the Towne put in by the Sirkell Nabob Mahmud Ibraim, if this place were in our hands as is Madrass, 'tis presumed that in few yeares the greatest part of the trade at Metchlepatam would be drawn hither, and be a great advantage; In the evening we tooke horse and viewed the ground about the Towne which we found according to the report of the marchants, and stockt with Cowes and Buffeloes (like a marsh in England) feeding upon good pasture where the Corne had been reaped, the Towne stands upon ye highest spott of ground by the River side and overlooked all the cornfields and meadows, we lodged in a mangoe garden by the tanke side a pleasant green place.

Fort St. George, 5th February 168$\frac{4}{5}$.

CHAPTER VI.

DESCRIPTION OF EACH TALUQ.

1.—THE PALNAD.

The Palnád Taluq is a tract of country in the extreme west of the Kistna District, with an area of somewhat more than 1,000 square miles. It is bounded on the north and west by the river Kistna, which flows rapidly between high rocky banks and separates this Taluq from the Nizám's Dominions. On the south and east hills and jungles divide the Taluq from the more open plains of Vinukonda, Narsaravupet and Sattenapalle. This Taluq is thus not very accessible, and its remote geographical position has placed it out of connection with the history of the rest of the Kistna District. The name Palnád is said to be derived from Pallenádu, the country of hamlets, and was given by the early Telugu colonists who called the Amrávati country Krorunádu, or new land, and the Tsandavólu country Vélnádu, the outer or nether land. A more poetical derivation of Palnád is the "milk land" from the light cream-coloured marble that abounds there.

The stone circles and tombs of early races are very numerous in the Palnád and indicate the presence of man in these forests long before the erection in the early centuries of the Christian era of the hamlets under the hills that gave a name to this country. The first glimpse we obtain of any history is from one of the Mackenzie MSS., which narrates in heroic style the wars between the Chieftains of the Palnád and the King of Nellore arising from quarrels about pasturage. Inscriptions in some of the oldest villages show that the Palnád was subject to the Chola Kings, who extended their sway to the north in the tenth and eleventh centuries. After this it was overrun by the armies of the Kings of Varangal, whose officers have left numerous inscriptions, and in the fourteenth century it is said that the Reddi Kings of Kondavídu built the fortress of Nagarjuna Konda in the west of the Taluq, but before this date there appear to have been some local Chiefs, whose exploits have lived in popular story, known as the Palnáti Víralu, the Palnád Heroes. Mr. Robert Sewell has taken the trouble to print an abridgment of these popular

legends, but the edition of the poems or ballads which he had was written as recently as 1862 and cannot therefore be accepted as giving us a true idea of the legends current among the people several centuries ago. The ballads abound in demon-horses, miraculous cocks, enchanted tigers and all the usual paraphernalia of fairy tales.

The historians who record the varying campaigns of the fifteenth and sixteenth centuries, when the Orissa and Carnatic Rájas opposed each other along this coast, make no mention of any incidents in the Palnád, but in the village of Tangeda, seven miles north-east of Dachepalle, is an inscription of A.D. 1552 in the reign of Sadásíva of Vijayanagar. At the close of the century, when the Kondavídu District was annexed by the Kings of Golconda, the Palnád comes into notice as an asylum of hill and forest into which defeated armies retreated to avoid pursuit.

During the last century when the Empire built up by Aurangzíb was parcelled out among his lieutenants, the Palnád was not portion of the Northern Circars, but, like Ongole and Nellore, was included in the jurisdiction of the Naváb of Arcot. The hereditary Desmukhs were a family named Rámarázu and the Despondis a family named Kúmára. The office of Desmukh was held by Rámarázu Mantrappa at the beginning of the century. His grandson, Rámarázu Vírabhadrayya, was Desmukh for no less than 34 years, and under his management the Palnád paid to Arcot a revenue of three lakhs of rupees. In 1764 the Naváb Muhammad Ali Khán deposed Vírabhadrayya, and from that date the country declined very rapidly. When one reads of the deplorable misgovernment of the Palnád under the Naváb it makes the perusal still more sad when one remembers that it was the English Company that had placed this Naváb in power and that the money wrung from the wretched inhabitants of the Palnád was destined, like the revenues of other Districts of the Carnatic, to swell the ill-gotten gains of men of the stamp of Paul Benfield at Madras.

The Naváb stationed a Fouzdár at Tumarakóta with a military force, and from the year 1766 a detachment of Company's troops were stationed at the same place. These assisted, when necessary, the Naváb's Amildár to coerce the villagers and the extent to which coercion was carried is barely credible. The post of Amildár was usually put up for sale and given to the highest

bidder at the Court of Arcot. The new Amildár's first object was, of course, to reimburse himself for the sum of money he had paid for the appointment and the quickest method was for his needy retainers to seize upon the harvest, regardless of any agreements between the cultivators and his predecessor. "Thus the wretched "inhabitants were oppressed beyond the power of sufferance and in "consequence fled from the villages and fields."

On the 24th February 1787 the Palnád, with other Districts, was mortgaged by the Naváb to the Company, and in July 1790 the Company assumed the direct management, Mr. Erskine being appointed Collector of Ongole and the Palnád. By this date 27 out of the 150 villages of the Palnád were left uninhabited and the revenue had dwindled from the three lakhs of rupees, that had been paid in Rámarázu Vírabhadrayya's days, to a nominal 55,000 Pagodas in the accounts, of which the Naváb really received only 26,000 Pagodas. Mr. Erskine rented out 91 villages to the inhabitants and kept 32 under direct management. His settlement was Pagodas 36,410 for Fasli 1200 and Pagodas 30,463 for Fasli 1201 in which season there was a drought. On the conclusion of peace in 1792 the Company's officers relinquished their direct interference with these provinces, but a new Treaty was drawn up on July 12th, 1792, and the Palnád still figured in the schedule of assigned districts.

At this time Rámarázu Rájésvara Rao, son of the late Desmukh Vírabhadrayya, and Kúmára Víranna, descendant of the former Despondis, were in receipt of a pension of one hundred Pagodas each per mensem to keep them quiet. In 1793 the pension of Kúmára Víranna was in arrear, so he reminded the Arcot Government of his existence by borrowing a thousand peons from a friendly Zemindár in the Nizám's territory, marching forty miles in one night, escalading the walls of Tumarakóta fort and putting to the sword the garrison of Company's sepoys. If this may be taken as a sample of what went on in the Palnád at that time we can read without surprise the description written by Dr. Heyne in 1797 of the lamentable state of the Palnád with no security for life or property.

On the 31st July 1801 a treaty was concluded ceding the Palnád to the Company, and it was placed under the management of Mr. Scott, the Collector for Guntúr. His first settlement for Fasli 1211 was for Pagodas 16,761, which shows how the province had continued to deteriorate.

Mr. Scott endeavoured to create confidence among the poverty-stricken villagers by liberal advances for seed grain and he pacified Rámarázu Rájésvara Rao and Kúmára Víranna by continuing to them an allowance of 75 Pagodas per mensem. After some time, however, the peace of the country was much disturbed by a leader of banditti named Karavakollu Késavulu, and the Collector's efforts to introduce settled cultivation were frustrated. At length the robber chief was apprehended by a Chentsu Poligar named Rámanaick, who held five villages in the forest-clad hills to the north-west of Vinukonda. The Collector issued orders to the Poligar to send in his prisoner with an escort to Guntúr, but Rámanaick, far from obeying, released his captive and, secure in his jungle fastnesses, set the Company at defiance. The Collector, thereupon, requested Malrázu Gunda Rao of Vinukonda to coerce the refractory Poligar into submission and sent bands of sepoys and peons into the Palnád who hunted Késavulu from place to place. Before long Rámanaick was taken prisoner by the peons of Malrázu Gunda Rao who handed him over to the Collector. He was tried as a rebel and sentenced to death. Meanwhile Karavakollu Késavalu, tired of being pursued about the Palnád, sent word to the Tanadár that he would surrender if his life were spared and an allowance paid to him for maintenance. The Tanadár sent on this offer to the Collector who refused to listen to it. Upon this the Tanadár sent a message to Karavakollu Késavalu to come in and hear the Collector's answer. Késavalu came in to Dachepalle and met the Tanadár. When the Tanadár read out to him the Collector's reply, Késavalu rose to go, but the doorway was blocked by sepoys, who had hidden in the adjacent room, and Késavalu, cut off from his followers in the street, found himself a prisoner. When this story was reported to the Government at Madras they said it was a breach of public faith, and ordered the immediate and unconditional release of Késavalu. But no such blunder had been made in the capture of the jungle Poligar Rámanaick, and he was executed, his villages being given over to the Malrázu and Vásireddi Zemindárs and lands in that neighbourhood were allotted to Kattubadi peons who should watch the gháts.

After this the ryots of the Palnád appear to have reaped their harvests in peace. In 1804 and 1805 Mr. Crawford, then Collector, surveyed the lands, but this survey was not brought into application as the system of village rents came into force from 1808 to 1820 as in the adjacent District of Nellore. The individual ryotwár system

was introduced in 1820, see paragraphs 32, 33 of Mr. Wilson's Settlement Report, printed in Revenue Board's Proceedings of 9th March 1870, No. 1628.

Kumára Víranna died on July 5th, 1806, and his pension of 75 Pagodas per mensem was not continued to his son, Kumára Virésvara Rao, who remained in Guntúr for some years, but in 1812 went to the Palnád and fomented disturbances. Banditti from the Nizám's country under one Tulava Basavanna Naick, crossed into the Palnád and committed cruel ravages. When the Collector wrote to Kúmára Virésvara Rao he did not take the trouble to disavow his responsibility for these outrages and replied that on receipt of the Collector's message he had put a stop to the disturbances and that if his father's pension were continued to him he would be a peaceable subject. The Collector recommended that the pension and a pardon might be offered to Virésvara Rao, but Government altogether declined, and through the Resident at Haidarabad, sent in a claim to the Nizám for all the damage done, while troops were moved to the Palnád and stationed at Pondugal and elsewhere. The Nizám's Government declined to pay any compensation, but they arrested Tulava Basavanna Naick and handed him over to the Company's officers who hanged him, and there the subject disappears from the records, for there is no more mention of Kúmára Virésvara Rao.

The other pensioner, Rámarázu Rájésvara Rao, lived till 17th March 1825. In 1828 a pension of 50 Pagodas was granted to his son Virabhadrayya who died in 1829 leaving two widows who received pensions for life, and thus seems to have ended the line of the Zemindárs of the Palnád.

In paragraph 50 (*b*) of Mr. Wilson's report is an account of the Nagiléru, a stream which rises near Karempúdi and passing Dachepalle enters the Kistna after a course of about 20 miles. There are various legends about the name of this perennial stream and about the massive embankment which once dammed up its waters between the Savaditola hill of Karempúdi and the Podile hill of the Singarutla agraharam. The water is raised into wells on the banks similar to those in Vinukonda Taluq on the banks of the Gundlakamma. At Dachepalle, Gamalapádu, and Sankarapuram have been raised huge stone dams called *Kattuvas*, whence small irrigation channels are led to some garden lands.

The peculiar geological formation of the limestone and quartzite in the Palnád is described in the chapter upon geology. A minute

account of several localities in the Taluq has been printed by Mr. Robert Sewell who passed through this country in 1879, but space does not permit me to reproduce his notes at full length. A brief sketch of the principal objects of interest that await investigation in this Taluq is all that can be given here and the traveller will be supposed to enter the Palnád from Sattenapalle, along the old Guntúr and Haidarabad road.

Pida Gurrála.

Having left the conspicuous hill fortress of Bellamkonda on the right and passed Nemalipuri, once a frontier village and fortified, a halt is usually made at Pida Gurrála, where there is a travellers' bungalow. There are here two ruined temples. That of Krishna bears an inscription recording its erection in A. D. 1550 and between the village and the old fort is a stone with an older inscription not yet deciphered. Many broken carvings and other remnants of old temples are to be seen, and Mr. Sewell mentions three shrines erected in recent times to appease the spirits of three women who died in the village, two of them being remembered because of their evil tempers and the third because she became *sati* after her husband's death. As this road has been much traversed by Europeans there are some tombstones here. The largest is in memory of Mary Campbell, wife of George Meikle, Esq., of the Madras Medical Establishment, who died on October 20th, 1819, and there are the graves of two young officers, Ensign Algernon J. Revely, died 7th February 1844, aged 17, and Edward Charles Forbes, died April 16th, 1853, aged 19 years.

Dachepalle.

A twelve-mile march through Brahmanapalle leads one to Dachepalle, the present head-quarters of the Taluq. There is no bungalow available for travellers here and the Nagiléru, which flows past the town, is unfordable for some hours after rain, so Dachepalle is not a pleasant halting place. The name is fancifully derived from the Telugu, meaning "the hiding village" or "village of concealment," but this derivation is doubtful. The oldest inscription is on a stone in the Nagésvaras vâmi temple, A. D. 1213, but the temple itself has no appearance of great age. The town occupies the site of an old fort said to have been built by the Kondavídu Reddis and there are remains of old forts in the neighbourhood, chiefly at Ubbepalle near Gamalapádu, where are also some small temples, with a great deal of carved stone, and four or five inscriptions, three of which have dates equivalent to A. D. 1222, 1290 and 1459.

The trunk road No VII from Madras to Haidarabad passes near Dachepalle and goes north-west seven miles to Pondugal where there is a travellers' bungalow on the right bank of the Kistna. Here is a ferry to the opposite bank where, in the Nizám's territory, stands the ancient Hindu town of Vádapalle and modern Mussulman town of Vazírabád.

Pondugal.

At Dachepalle there are two burial grounds with graves of Europeans. In that near the Taluq Kacheri the epitaphs include the following: Elizabeth Emma, beloved wife of Captain Coll. Macleod, 42nd M. N. I., died 7th April 1845 (? 1844) aged 32 years. Mary Anne, eldest daughter of Captain F. H. Sansom, 42nd M. N. I., and Mary Rebecca his wife, died of cholera, 7th April 1844, aged 6 years and 3 months.

Lieutenant Michael Edward Comyn, 42nd M. N. I., died of cholera, 8th May 1844 aged 22 years.

Lieutenant James Miles Reilly, 42nd M. N. I. died of cholera, 11th May 1844, aged 21 years.

Proceeding to the west from Dachepalle an eight mile march takes one to Gurzála, once the capital of the local chieftains known in verse as the Palnáti Víralu. There are here two Portuguese epitaphs dated 1767 and 1769, apparently on the graves of two children of officers in the service of the Naváb of Arcot. In Gurzála are to be seen many old temples but the inscriptions they bear have not yet been properly deciphered. Four miles more to the south-west is the village of Renta Chintala, where the Christian ryots have built a good stone church and a house for the two priests who reside here. A path to the north-west leads to Goli, where are *dolmens* and temples with four inscriptions of which three are modern, to Jettipalem, where Mr. Boswell speaks of a rock cut temple, and to the ancient temple of Satraséla, on the river bank. In this vicinity, also, was lately discovered a circle of carved stones not unlike those at Amrávati. The road westward in six or seven miles comes to Tumarakóta, the station of a Deputy Tahsildár. There is a fine mosque and Durga here and the place was of some importance during the later days of Muhammadan rule. The fort was surprised in 1793 by a rabble of about one thousand peons who came across from the Nizám's side of the river. They

Gurzála.

Renta Chintala.

Tumarakóta.

killed the garrison of Company's sepoys and tortured the townsfolk to make them disclose hidden treasure, but were put to flight by a detachment sent out from Vinukonda. There are several tombstones with inscriptions roughly carved but some have been enclosed in backyards and others have been broken in course of years by the villagers. The inscriptions on those that remain are as follows: Here lies interred the body of Captain James Archbold of the Nabob's service who died in Timmerycottah December 21st 1766 aged 29 years.

Icy repose le corps de Pierre Michel Tardivel, fils legitime de J. B. Tardivel, officier commandant les troupes du Nabob Mahomet Aly au Pallenard, et de Magdelaine Burot, décédé le 11ieme, 9bre, 1773, agé de deux ans et 19 jours. Ad Majorem Dei Gloriam.

Icy repose le corps de Pierre Charles Nicolas, officier enseigne au service de son excellence le Nabob Mahomet Aly, décédé a Temerycotte le 11 fevrier A. 1774, Requiescat in pace.

Aqui repozo corpo de Juan Placitt, leftenaot eem serviso de Nababo Mahomet Aly Can e foi falecido em primeiro de mayo de 1778. Huma sestafeira as 10 horas de manhao e foy sepultado as 5 horas de tarde. Nomesmo Dia d' aydade do defunto. 39 anno d' anno de Deos 1778.

The following description of the cataracts to the west of Tumarakóta was written in 1797 by Dr. Heyne: "One of the most striking "objects of curiosity in this district is a cataract six miles west from "Timericotah on a range of hills that runs from south to north. "I went to the place, attended as it was thought necessary for my "personal safety, with a sufficient number of persons armed with "matchlocks and a boy with a tom tom to frighten away the tigers "and bears with which the place is infested. Fortunately "none of these animals presented themselves to obstruct "our passage. The skin, however, of a tiger, which Captain Deas "was so obliging as to show me, of an animal about fourteen or "fifteen feet long from head to tail, that had scoured the country "about Timericotah for a long time and had committed great "depredations even upon the human species, was enough to have "alarmed much bolder adventurers than myself into an observance "of the necessary precautions.

"The road that leads to this famous spot rises, though not "suddenly, is exceedingly stoney, and so closely lined with very "thorny shrubs, that one has a disagreeable feeling in travelling

"along it. On the plain which forms the top of it, we behold the bed "of a small river, which appears as if it were paved in a regular "manner. The stones with which it is lined naturally break into "regular tables and thus produce this admirable imitation of art.

"The cataract and river under consideration are called by the "natives Yedlapădu. It runs from south to north, in which "direction it precipitates itself over the cataract; then it winds "west and at the distance of six miles disembogues itself into the "Kistna. The Kistna at this place runs in the same direction from "south to north and its bed is situated about sixty feet lower than "that of the small river.

"I despair of giving any description of the place itself adequate "to its natural beauties. A large cataract has something majestic "in its appearance. The suspended column of water, whitened with "froth and encircled with rainbows, the peculiar roaring noise and "the idea of danger with which the spectator is struck, must always "render such a spectacle interesting. The peculiar situation of the "cascade in a lonely place at the top of a hill, overshadowed with "large trees and crowded with places of worship, the simple "regularity of the bed of the river above and of the sides of the "basin into which it precipitates itself, render it peculiarly interest-"ing. The water falls from a height of about sixty feet into a basin "more than one hundred and twenty feet in breadth, which in "consequence of the unwieldy masses of stone that the torrent has "carried along and which have gradually agglutinated together, is "more irregular and uneven than the bed of the water above the "fall. The sides of this basin, especially the eastern, are nearly "perpendicular, and so regular, that it appears as if it had been "constructed by the rules of architecture. The front over which "the water precipitates itself is also perpendicular and has clefts "that are filled up with roots of banian trees and covered with a "species of adiantum, from which the French, who were formerly "in this country, are said to have prepared a very good *syrop de* "*capillaire*. The roots of the banian, spreading like a net, rendered "it easy for me to climb up the perpendicular precipice and to "collect specimens of the calcareous depositions which filled up the "fissures between the beds of rock. These soft calcareous stones "a variety of calcareous tuft, often take various forms, which, by "the help of a little imagination, are conceived to represent the "figures of lingums and other Hindoo deities.

"At the time of my visiting the place there was fortunately a "considerable fall of water, but by no means enough to cover the "bed from bank to bank. The water was at the eastern side of the "fall and extended in breadth twenty yards. In the middle there "was no water; but near the western bank there was an inconsider-"able stream, near to which I ascended the precipice. The places "of worship on the western side of the basin consist of Hindoo "temples, dedicated to a great variety of deities, among which a "small one near the bed of the basin is the most famous. On a "certain day all the shepherds of the country round assemble and "sacrifice several hundred sheep to the sanguinary Sekty. They "do not give over butchering till the blood flows in a stream and "mingles with the water in the basin of the cataract.

"The other temples or pagodas are somewhat larger, very dark "from the trees that everywhere surround them; but by no means "remarkable for their structure. To the highest of them we must "ascend by a flight of steps and this pagoda, on account of a cavern "in it, is the most spoken of. It is said to go under the Kistna to "a point on the opposite bank and this is firmly believed by the "natives of the place. These temples are often haunted by tigers "and they are defiled in a shocking manner by their numerous "inhabitants the bats, which occasion a smell that is almost "suffocating."

Such was the description written by Dr. Heyne in 1797. Not having myself visited this very remote corner of the District I am in doubt as to the exact spot to which he was carried in his palanquin from Tumarakóta. It may have been to Pasvémula or to Nágalavaram, in the direction of the old fortress of Nagarjunakonda, for at these places there are deserted temples and the stream has cut a curious channel for itself through the rock, but the best known cataract in that part of the country is near Gottipodla, 18 miles south-west of Tumarakóta. In wet weather this water-fall is heard at a distance of some miles among the hills but the rocky defile cannot be approached without danger because of the numerous bees which swarm on the cliffs. These bees are said to be the form taken by the jealous spirit of Lakshmi, who haunts the place because her consort Vishnu had there an amour with a Chentsu woman.

From this village Gottipodla a path runs along the right bank of the stream to Kistnapuram where there is a ferry across the Kistna.

The noble river flows due north at this point, having turned almost at right angles when it enters this district flowing below the prominent quartzite mass known as Ganikonda. At this point the Kistna is only 80 miles distant from the sea, but the Ganikonda barrier, five miles across, shuts it off from the slope that drains into the Gundlakamma and so the Kistna has to pursue its way for two hundred miles until it enters the sea near Masulipatam.

Srigiripádu.

Three miles south-east of Gottipodla is Srigiripádu with ancient remains. Mr. Sewell mentions seven inscriptions, one of which is as old as A. D. 1298, at other places in this vicinity such as Gundlapádu and Veldurti, are inscriptions said to be seven or eight centuries old. At Veldurti is a police station, the constables of which have the troublesome duty of watching these mountain passes. From Veldurti one can return to Tumarakóta by way of Mácharla, the ancient capital of the Palnád heroes, where are very numerous remains of antiquity, (Mr. Sewell gives a list of nine inscriptions with dates going back as far as A. D. 1249) or there is a route eastwards towards Karempúdi with the Vamikonda range frowning on the right hand. This was the route taken by Mr. Sewell who mentions numerous carved stones and inscriptions which he noticed in Vuppalapádu, Mutukuru, Kancharakuntla and Kolagutla on the way to Durgi, a village full of interesting remains, among which are nine inscriptions which will throw much light on the Varangal dynasty. [Most are of the reigns of Pratápa Rudra I., Ganapatidéva, Rudramma and Pratápa II., A. D. 1251-1297, but one is of the reign of Krishna Deva Ráya of Vijayanagar, A. D. 1578. A short distance to the east of Durgi is Obalésvarapalle with a good tope and a ruined temple where the Chentsus worship. Three miles to the north is the village of Bugga, where is a remarkable perennial fountain and a temple with an inscription of Pratápa Rudra II, A. D. 1818.

Veldurti.

Mácharla.

Durgi.

Karempúdi.

Pursuing one's way to Karempúdi one passes through Oppicherla where are two inscriptions of the same reign, A. D. 1299-1311, and two miles beyond this lies the town of Karempúdi, at present the station of a District Munsiff's Court and of a Local Fund Dispensary. This town is often mentioned in the legends of the Palnád heroes, and was the scene of the great cock-fights which occupy so large a space in these

ballads. This cruel sport survives to the present day at Karempúdi. Mr. Boswell opened several cromlechs in this neighbourhood and both he and Mr. Sewell have written descriptions of the various temples and ruins in Karempúdi. Mr. Sewell gives a list of fourteen inscriptions, one of which is of the reign of Kulottunga Chola A. D. 1154 and others are of the reigns of the Regent Rudramma and Pratápa Rudra II. There are also two inscriptions of the reign of Pratapa Rudra II, A. D. 1302, 1304, in the village of Chintapalle two miles to the north-east, and a third, A. D. 1318, in the jungle at the deserted agraharam village of Singarutla, to the south-east, within the limits of Sannigandla village. Near this deserted agraharam is a perennial spring and a reservoir with a number of stone carvings of which some resemble Buddhist emblems. There is also a natural cave which was explored by Mr. Sewell.

Singarutla.

About 7½ miles east of Karempúdi, five miles south-west of Pidagurrála, or eight miles north-west of Nekarikal is the cave of Guttikonda, which has been described at length by Messrs. Boswell and Sewell. Lakshmi Náráyanappa, grandfather of the present Curnum, took up his abode in this cave as a Sannyasi and is here buried. The Brahmans say that this is the locality of the legend of Muchukandudu to whom the gods granted a long and unbroken sleep in this cave as a reward for his assistance in extirpating demons. Krishna, being hard-pressed by the Rákshasas, entered this cave and Muchukandudu awakening from his slumber cast a fiery glance upon Krishna's pursuers and reduced to ashes the impious intruders.

Guttikonda.

From Karempúdi the road runs north 13 miles to Dachepalle or south by the Mélvagu pass towards Vinukonda.

2.—SATTENAPALLE TALUQ.

This Taluq lies to the west of the Guntúr Taluq and to the north of Narsaravupett. It has the circuitous course of the river Kistna as its northern boundary and on the west adjoins the Palnád. There is a great extent of black soil in the Taluq, producing heavy crops of cotton, and in this black soil the gneissic rock protrudes here and there, sometimes in picturesque profile, as in the eminence overlooking Krossúr, the present head-quarters of this Taluq. Upon the west, the river flows round a range of hills, a continuation of the Palnád limestone formation, with remarkable outliers near Achamma-

pet and Bíravallapáya, which are described in the chapter on geology. The road from Guntúr to the Palnád traverses this Taluq, passing by Medikondúr and Sattenapalle, and there is a road from Amrávati to Guntúr. The road from Guntúr to Narsaravupett passes through the south-eastern corner of the Taluq at Firangipuram. These are the only roads in this Taluq and in wet weather the black soil and the watercourses, with their treacherous beds, are almost impassable. The most conspicuous object in this Taluq is the hill fortress of Bellamkonda whose castle-like cliffs stand out prominently to the west of Krossúr. Within sight are the neighbouring fortresses of Kondapalle and Kondavídu, so that the Taluq must have been a debatable ground in the sixteenth century when Kondapalle was the frontier post of the Golconda kings and Kondavídu the frontier post of Vijayanagar, while Bellamkonda was taken and retaken, being held at one time by Mussulman, at another by Hindu.

Amrávati, Dharanikóta.

The most interesting spot in Sattenapalle Taluq is certainly the town of Amrávati with the neighbouring village of Dharanikóta. They lie in the north-eastern corner of the Taluq on the banks of the river. Dharanikóta is supposed to be the ancient city Dhanakachaka, the capital of the monarch Mukkanti or Trilochana Pallava. Many coins have been found here of date about the first century of the Christian era and the massive wall or embankment, which still marks the square outline of the ancient city, has in course of time hardened into a mass that might be quarried. Antique bricks are to be seen in this old fort wall. Legends say that this was the scene of a great dispute between the Jains and the Brahmans, when the Jains were overcome by means of magic and were ruthlessly destroyed, "crushed in oil mills" says the legend. There is a small edifice near the river bank midway between Dharanikóta and Amrávati which looks very like a Jain temple and there are several inscriptions in various localities in this District which refer to a local dynasty of Jain kings in this place which was finally absorbed by marriage with the Varangal dynasty. One of these inscriptions is to be seen on a pillar to the west of the Gopuram of the Amarésvaram temple. It is of date equivalent to A. D. 1182 and is by Kóta Kéta Rája. Some Jain images are to be seen lying to the east of the Gopuram, having evidently been cast out of the Hindu temple.

The Hindus say that this temple of Amarésvaram is four thousand years old, but one thousand years is a very much more probable age.

On a rock in a field about a mile and a half west of Dharanikóta is cut an inscription in antique Telugu, beginning with *Svasti Sarva Lokasráya Vishnuvardhana,* so this would justify us in concluding that Brahmans may have had a temple here a thousand years ago, but, if so, the dynasty of Jain kings must have come later. The temple is said to have been repaired by the Kondavídu Reddis in the fourteenth century. There is an inscription by Anu Véma Reddi dated 1361. Another inscription dated 1515 records the grant of two villages by Krishna Ráya and another dated 1626 records the reconsecration of the temple by Pedda Appayya Gáru, perhaps after some pollution by Muhammadans.

Additions were made to the temple at the close of last century by Rája Vásireddi Venkatádri Naidu, who removed his residence from Chintapalle to Amrávati, because a battalion of Company's sepoys had been stationed at Chintápalle to keep him in order. The Rája invited merchants from elsewhere to take up their abode in Amrávati, laid out broad streets at right angles, planted gardens and erected a palace, the roof of which, sheeted with burnished copper, was the admiration of the whole District. After the Rája's death a disputed succession ruined the family and now, in a ruinous fragment of the palace he built, two grandsons of his cousin live on an allowance given them by Government. They greatly assisted Mr. R. Sewell in his investigations and it was through their courtesy in December 1881 that Dr. Burgess was enabled to enter the temple and inspect the inscriptions, notwithstanding the opposition of the Brahmans.

It was Rája Vásireddi Venkatádri Naidu, who, in searching for building materials, first laid open the famous Buddhist carvings at Amrávati, so well known now to *savants* all over the world. These carvings were hidden under a large mound of earth at the south-west corner of the town. The mound was called by the people Dípal Dinne, "the mound of lanterns." The Rája's men first sunk a shaft down the centre of the mound, expecting there to find treasure, and found the usual soapstone casket with a pearl and some relics. This is now in the Madras Museum. The Rája's masons played havoc with the carved marble slabs, which they found. Some are to be seen built in to the walls of the Mantapams east of the temple and one with a clear cut inscription has been fixed in as the sill of the doorway. Others have been placed as steps at the temple. Perhaps some of these slabs formed part of the dágaba in the centre of the mound, but of that dágaba there is now no trace.

When this work of devastation was in progress, Captain Colin Mackenzie visited Amrávati in 1797 and he wrote a description of the Buddhist marbles which will be found on page 272, Vol. IX of the *Asiatic Researches* for 1807. The work of destruction continued. Some slabs were built into the sides of wells and tanks. In 1816 Colonel Mackenzie paid a second visit to Amrávati, this time with a staff of assistants and draughtsmen, and commenced the preparation of his folio volume which is now in the India Office, Westminster. Eleven of the marbles were removed to Masulipatam, whence seven went to Calcutta and four perhaps to England. Another description was published in the Asiatic Journal for May 1823, XV, p. 464, but after Colonel Colin Mackenzie's death no one appears to have taken much interest in the subject.

In 1830 Mr. Robertson, Collector of Masulipatam, brought 33 of the marbles and placed them in the square of the market place at Masulipatam. There they attracted the notice of Sir Frederick Adam, Governor of Madras, who landed at Masulipatam on January 6th, 1835. His Surgeon, Dr. Benza, said that Gaggino, the famous Sicilian artist in basso-relievo, might have been proud to claim the work as his own. It shows how little any one knew about Amrávati that Dr. Benza should have been informed that the stones came from a pagoda seven miles from Masulipatam and this mistake was perpetuated in Thornton's Gazetteer of India. The Governor ordered the marbles to be removed to a "safer, cleaner and more conspicuous place," but it does not appear that this order was obeyed, for in after years six were given by the Collector, Mr. Goldingham, to Mr. Alexander, Master Attendant of Masulipatam, who ornamented his garden with them and refused to give them up to Government. At last what remained of them was purchased by Government from his executors.

Meanwhile Mr. Walter Elliott in 1840 visited Amrávati and excavated portion of the mound, sending 90 marbles to Madras. These lay neglected at the Museum until in 1855 the Revd. W. Taylor was requested to write a description of them. There were 39 more, probably sent from Masulipatam, and Mr. Taylor's account of the 129 "Elliott Marbles" is published in Volume XXXIX of Selections from the Madras Records. Some of his comments upon the sculpture approach the ludicrous. He considered that several of the designs referred to the capture of the neighbouring fortress of Kondavídu in the sixteenth century!

About this time the greater part of the marbles were shipped to London, where they lay neglected in the coach-house of Fife House, until Mr. Fergusson discovered them in 1867 and made use of them as materials in the compilation of his "Tree and Serpent Worship." This magnificent work brought these sculptures to the knowledge of the scientific world. In 1870 Mr. Boswell, in his report published in G. O., No. 1625 of November 7th, 1870, and republished in the Indian Antiquary, I, 150, drew attention to the stones which still remained in the mound at Amrávati, but it was not until 1877 that excavations were once more undertaken by Mr. Robert Sewell, whose exhaustive description of the locality and the sculptures has been published by Eyre and Spottiswoode, 1880. The Duke of Buckingham visited the spot in February 1880 and ordered the whole circle to be completely excavated and this was done under the supervision of the Collector. In December 1881, Dr. James Burgess inspected Amrávati and has since published notes upon it. In November 1882, Captain Cole, R. E., also inspected the marbles and is now in communication with Government as to their removal or conservation.

The destruction of these sculptured slabs has indeed been too complete. In 1816 Colonel Mackenzie made a sketch showing the position of 132 marbles and executed drawings of 97. Out of these we know that 18 are in London, 2 in Masulipatam, 2 in Madras, and 11 were sent to Calcutta. The others have probably been burned by the villagers to make lime! Even in recent years, although the village officers have learned that Europeans attach some importance to these "useless stones" it has been difficult to prevent the infliction of malicious injury to these marbles. It seems to afford a Hindu herdsboy some pleasure when he knocks the nose or arm off a delicately chiselled figure.

Detailed descriptions of the marbles have been published by Dr. Burgess and Mr. Sewell, but a brief sketch may here be given. The excavation of this mound laid bare a circular processional path, stone-flagged, with an inner and outer railing of carved marble. At the points of the compass were four small chapels or perhaps entrances with pillars. In the centre was probably a dágaba, but of that there is now no trace. The pillars and slabs and cornices of the railings are covered with sculpture of an astonishing degree of excellence. The Revd. W. Taylor says it was never surpassed at any time or place and another author says that this is the most

interesting monument of antiquity east of Greece! Without being so enthusiastic as this and giving to Amrávati the superiority over Nineveh, Jerusalem and the Pyramids, one must admit that the marbles are of very great interest. The sculptures depict scenes in the life of Buddha and various Buddhist emblems and symbols. Inscriptions in the Gupta or Pali character are frequent and translations of several are given by Dr. Burgess. The four line inscription on the base of the pillar to the left side of the south entrance is said to be in characters of the first century before Christ. Another inscription on some fragments records a gift in the reign of Pulumávi, a king mentioned in inscriptions in other parts of India as reigning in the second century A. D. One inscription mentions Dharanikóta. It has been thus translated by Dr. Hultzsch of Vienna :

"Success! adoration to the Holy One, the Sun of the World! "The gift of the worshipper Buddharakita of Dhamnakata, the "son of Gomdi and of his wife Padma and of their son Hamgha "* * * of the pious disciple Buddharakita." Most of the inscriptions are similar to this, recording the name and parentage of the donor of the carved pillar or slab.

Thus we may conclude that there was a Buddhist monastery here before the Christian era. Some authors suggest that this must be the famous shrine near "the diamond sands" whence the relics of Buddha were conveyed to Ceylon in A. D 157. Others are of opinion that here were the Eastern and Western Monasteries "adorned with all the art of the Palaces of Bactria" visited by the Chinese pilgrim, Hiouen Tsang, in A. D. 640, and General Cunningham suggests that it is the Rahmi of Arab Geographers. On a pillar which lay near the eastern entrance is portion of a Sanskrit inscription in antique Telugu characters giving the names of nine kings of the Pallava dynasty, so there can be no doubt that this *stúpa* existed in A. D. 640 and it is improbable that Hiouen Tsang would not visit it, but many other Buddhist remains may hereafter be found in other localities. On the hill above Pedda Maddúr, two miles to the east, are ruins with ancient bricks. A mound called Dípáldinne is near Panidem some sixteen miles to the south and across the river lie Jaggayyapet and Jonnalagadda hill, awaiting exploration.

Dr. Burgess was of opinion that the *stúpa* at Amrávati had been destroyed, perhaps by flood, roughly reconstructed, and again

destroyed, before the friendly covering of earth protected it until Rája Vásireddi Venkatádri Naidu's excavations. The marble of which the stones are composed is the cream-coloured limestone found among the hills to the west, but there are gneissic pillars at the east entrance.

Riding westwards from the Dharanikóta Fort along the bank of the river one passes through a well cultivated country, but with little to call for remark except the numerous stone circles or cromlechs which one notices here and there. The soil is for the most part black and when the crops are off the ground a traveller, traversing the undulating expanse, sees the different villages or rocky eminences rise above the horizon and disappear like headlands on a sea coast, but always, in full view to the west, stands out the hill fortress of Bellamkonda. On the left hand lies the populous village of Kurrapádu with the prefix of Pedda to distinguish it from its older but smaller neighbour of the same name four miles further south. Close to Peddakurrapádu is the village of Patibandla remarkable for its fine church, the majority of the cultivators of the village being Catholics. To arrive at Patibandla on a Sunday morning and see from each neighbouring village people walking through the fields towards the conspicuous belfry of the Patibandla church almost makes one feel as if one were in a Christian country. The arrival of Christians in this village is a very recent event, probably after the great famine of 1832, but a short distance to the south lies the village of Síripuram where there have been Christians from a remote period. At Síripuram a festival is held on January 1st, the Circumcision, and at Patibandla on January 6th, the Epiphany. On a stone in front of a ruined temple near the tank in Síripuram is an inscription of A. D. 1165 relating how the Chálúkya Kingdom passed into the hands of the Chola Kings. Adjoining the village of Patibandla is a mass of black rock crowned by temples said to have been built circa A. D. 1450. An inscription in Telugu records that Kondamanídu, son of Gópapatrudu, on horseback crossed over the rock from west to east. The neighbouring villages of Jellálpuram and Másapuram took their names from two Muhammadan Jágírdárs Jellál Khán and Musa Khán. Eight miles west of Amrávati is the village of Munugodu, now decayed, but once of some importance. On a stone in the street are two ancient inscriptions, one of the reign of

Pedda Kurrapádu.

Patibandla.

Síripuram.

Munugodu.

Vishnuvardhana, the other in the time of Gonka, the Chólá regent. A remarkably fine tamarind tope adjoins this village and there are numerous stone circles in the neighbourhood.

Crossing a watercourse, which in wet weather is a formidable obstacle, one comes in sight of the rocky eminence under which nestles the village of Krossúr, the head-quarters of the Tahsildár of the Taluq. A bungalow built by a former Collector is now occupied as a police station.

Krossúr.

To the north-east towards Chintapalle stretches a beautiful park-like country with herds of antelope. Passing to the river bank one comes to the village of Kanúru, laid out in regular streets. On a small rock in the river is a pagoda which is under water during floods. Two miles to the south-west lies the Agraharam village of Oruvakallu at the foot of a rock with a Trigonometrical station. North of the rock are traces of a mud fort.

Kanúru.

Oruvakallu.

North of this on the river bank, near Rogantipalem Agraharam, are signs of old diamond workings, and farther up the bank is the village of Achammapet, now much reduced but formerly a place of considerable trade in cloth. This was the scene of the murder by one of Basálat Jang's officers in 1764 of Jaganna, father of the famous Vásireddi Venkatádri Naidu. His widow, Achamma, sacrificed herself upon the funeral pile and thus the village took the name of Achammapet.

Achammapet.

Five miles higher up the river is Chintapalle, once the capital of the Vásireddi Zemindárs. On a stone lying outside the south of the village is an inscription recording a grant by some private persons to the Gudimetta temple in A.D. 1239, but that was long before the days of this family of Zemindárs who came into power under the Muhammadan rule. During the transition period between the Nizám's authority and that of the Company the Vásireddi Zemindárs held their fort at Chintapalle much as some Highland Chiefs held their fortresses before King George garrisoned the Highlands. Basálat Jang's French troops at Guntúr took the place, but, after that force was removed to Haidarabad, the Chintapalle Zemindár treated the Masulipatam council with disdain, crossing the river to chastise one cousin, imprisoning two

Chintapalle.

other cousins in the fort at Chintapalle and in short doing just as he pleased. In 1794 a battalion of Company's sepoys was sent to garrison Chintapalle and the Zemindár, in disgust, changed his residence to Amrávati. The fort was 250 yards by 160 and had six bastions with two entrances. It is now in ruins. The grandson of Venkatádri Naidu's cousin lives here in receipt of a pension.

From Chintapalle a path runs along the river bank skirting the range of limestone and slate hills, the most prominent of which is Medasala Durga. The very remarkable stratigraphy of these hills is described in the chapter on Geology. At the point where the river winds round to the north end of this promontory is the insignificant little village of Kuntamaddi and the adjoining Agraharam village of Mádepádu, where there is a ferry to the opposite important village of Muktiála. The country here is extremely wild and rocky, indeed above Chintapalle the whole course of the river is between steep banks. The path next passes through the hamlet of Jattavalle, where are traces of stone walls erected apparently to keep off wild beasts. There are some old Pagodas here, and Hindu legends say that this was the place of retreat of the Rishi, Bára Dvája Asrám. Passing below the lofty Meda Sala Durga ridge the path leads to Pulichinta, a small village with the remains of a fort, rectangular and faced with limestone but rapidly falling into decay. It was formerly the residence of some relative or dependant of the Vásireddi family. A little more than two miles further up the river bank is Kollúr, which was a very important place in years gone by when diamond mines were worked. Ruins here and there show that the buildings covered a considerable extent. Between Kollúr and Kollúrpett, a hamlet ¾ of a mile to the S. E., is a stone pillar said to have been connected with some water works, but as it is constructed of stone loosely put together, it was probably intended for some other purpose. The remains of a mosque superior in size and execution to those met with in places of considerable note are situated in the north-east corner of the village and at the other end of the street is a flat-roofed pagoda. There are also some ruins west of the village. The country to the west is peculiarly rocky, large slabs of limestone rising in almost every part to the surface. The cultivation is in consequence very limited. At a distance of a mile and a half and two miles and a half south from Kollúr are

Mádepádu.

Jattavalle.

Pulichinta.

Kollúr.

traces of two bunds of ruined tanks, originally intended to collect the water from the hills on the East.

These remains make credible Mr. V. Ball's assertion that Kollúr was the diamond mine visited by Jean Baptiste Tavernier in the days of the Emperor Aurangzíb when many thousands were at work here and, if so, this is the spot whence came the Koh-i-noor. Moreover it seems probable that these were the diamond mines visited by Marco Polo in the thirteenth century and by Nicolo Conti, and possibly these hills are the scene of the marvellous legends of Sindbad the Sailor.

Higher up the river beyond Chitiála is Kétavaram, where is an old fort, within which is a slab bearing an inscription, dated A. D. 1552, recording that some local potentate in the reign of Sadásíva of Vijayanagar abolished the tax on animals and goods crossing the ferry here. On the hill is a pagoda with a flight of steps. Festival in March or April. Two miles further to the south-west is the village of Bodanam situated on the bank of the river about 60 or 70 feet above its bed. In the centre of the village are the remains of a stone cavalier and on the brink of the precipice those of a dwelling house once occupied by some relative of the Zemindár. In dry weather the river is fordable below Bodanam. Two miles west of Bodanam is the village of Kámépalle, a pretty village with regular streets. On a slight eminence about one furlong S. W. of the village is an enclosed flat-roofed pagoda, inside which is an inscription. The high perpendicular banks give way to a gentle slope to the water's edge and basket boats are used at the ferry.

Kétavaram.

Bodanam.

Kámépalle.

Turning eastwards from this point paths lead towards Bellamkonda, passing south of the great outlying range of limestone hills. These hills run in ridges and the valleys between are cultivated. The most southerly village in these valleys is Munesúltánpálem, a name which commemorates the title bestowed by the Nizám upon the Chintapalle Zemindár for his prowess in subduing certain rebel Poligars. Two and a half miles to the south is Pápayyapalem. The Surveyors of 1816 say :—"South and east of this village the soil is of a red sandy nature and is cultivated with several kinds of dry grain peculiar to it." If one explores the valley extending

Munesúltánpálem.

Pápayyapalem.

north-east from Munesúltánpálem after passing Gudibanda, at the foot of a rock on which is a pagoda, one arrives after a march of 6½ miles at Venkatayapalem, where are still traces of a fort wall. From this secluded hamlet a path leads to the east over the hills emerging in the neighbourhood of Valpúru, a village to the N. W. of Krossúr, in which are some ancient pagodas, the large scattered blocks of stone giving the place a wild picturesque appearance.

Gudibanda.
Venkatayapalem.

Valpúru.

To the south-west of Krossúr and 6½ miles south-east of Munesúltánpálem stands conspicuous the massive hill fortress of Bellamkonda, (Hill of Caves). This hill when seen from near has a remarkable appearance from the prominent rocky peaks of huge stone surmounting the wall. The works consist of a single stone wall connecting the principal elevated points of the hill, having tower bastions at the S. E. and N. W. angles, which terminate the principal front. The entrance is in this side, at about a third of its length from the latter bastion, and is gained by a winding path-way from the foot of the hill near the village. It is in shape somewhat of an equilateral triangle, enclosing an area of irregular elevation of about one-sixteenth of a square mile. The wall is in a very ruinous state, every shower of rain loosening and bringing down parts of it. The two bastions abovementioned, that to the North-west 970, and to the South-east 1,090 feet above the plain, are the most perfect parts of the work, but even these from their overhanging position seem to threaten destruction to everything below them. The interior is quite overgrown with bushes and long grass which obstruct the passage to the eastern and western faces in many parts. There still remain some buildings of stone, the old magazine, and godowns. The remains of a small mosque and a tomb of one of the Mussulman Commanders are yet to be seen. There is also a small pond said to contain good water and a mound of earth thrown across part of the interior apparently intended as a passage to the northern part of the Droog. The height is 1,569 feet above sea level.

Bellamkonda.

The early history of this fortress is obscure. It is said to have been one of the hill forts constructed by the Reddi kings of Kondavídu. Ferishta gives the following tragic legend circa A. D. 1371, but it is doubtful if the fort was this Bellamkonda because at

that date the Reddis held this country independently of the Varangal Rájas.

"In the end of the year Hijra 773 some merchants, arriving from "distant parts, brought horses for sale, but the king* not approving "of them, observed that they were unfit for his use; on which the "merchants stated they had lately possessed much finer horses, but "which had been forcibly taken from them, at reduced prices, by "Vinaik Dew, son of the Telinga Rája, at Bellamkonda, though "they told him that they were designed for the King of Kulburga. "Mahommed Shah, already offended with Vinaik Dew, resolved to "take revenge for this fresh instance of disrespect; and committing "the charge of his government to Mullik Seif-ood-Deen Ghoory, "assembled an army at Sultanpoor, where he continued ten days "organising his troops. He there received during that time the "prayers of the venerable Mahommed Siraj-ood-Deen Jooneidy for "his success; and on the eleventh day began his campaign by slow "marches towards Telingana. On his arrival at Kullian, asking an "attendant, to whom he allowed great freedom of speech, in what "time he might reach Bellamkonda, the wit replied that if he conti-"nued his present speed, he might perhaps see it in twelve months. "The king, nettled at this observation, immediately formed a light "detachment of four thousand cavalry, and proceeded with such "rapidity, that in the space of a week he arrived at Bellamkonda. "He then ordered a band of veteran soldiers to disguise themselves "as horse dealers, who had been plundered by robbers, in order to "amuse the attention of the guards at the gates. The soldiers, on "being questioned, replied, that they were merchants who had been "plundered by a numerous Banditti not far from the place, and "were come to implore protection and justice from the Governor. "During this time Mahommed Shah advanced with a thousand "horse and the guards in attempting to shut the gates were pre-"vented by the pretended horse dealers. The king now entering "the town, commenced to slay the inhabitants without mercy, while "Vinaik Dew, who little expected such an enemy, was engaged at "an entertainment. On receiving the alarm, he fled with precipi-"tation to the citadel, which the king assaulted without delay. "After a faint opposition, Vinaik Dew, tried to make his escape by "a postern, but was taken prisoner in the city. In the morning "he was questioned by the king, why he had dared to seize horses

* Muhammad Sháh Bahmani I, of Kulburga.

"from merchants on their way to Kulburga, and, making an inso-
"lent reply, Mahommed Shah, who had before this resolved to
"spare his life, commanded a pile of wood, which happened to be
"close to the citadel, to be lighted. He then ordered the tongue
"of Vinaik Dew to be cut out and having placed him on a catapult
"caused him to be cast from the walls into the flames, in which he
"was consumed. The king remained fifteen days in the town; and
"as his army came up, it encamped without the gates, while he
"reposed from his fatigues and gave himself up to pleasure.
"Having secured the treasures of Vinaik Dew, and levied a
"heavy contribution from the inhabitants, Mahommed Shah left
"Bellamkonda and returned towards his capital; but the Telugus
"who had now collected in great force, surrounding him from all
"quarters, so harassed his march, that he commanded his tents
"and baggage to be burnt, together with all his plunder except
"jewels and gold. Being relieved of these incumbrances, he moved
"in close order from dawn till night-fall every day, relying for
"provisions on the villages on the route and passing the night in
"strict vigilance for fear of surprise. With all these precautions,
"the enemy destroyed such numbers of his soldiers, that of four
"thousand men only fifteen hundred returned."

After the power of the Kondavídu Reddis passed away in A. D. 1428 this fortress of Bellamkonda perhaps passed under the Orissa Rájas for at the commencement of next century Ferishta tells us how it was taken by Sultán Qulí Qutb Sháh of Golconda from a Telugu Rája named Sítápati, who was a vassal of Orissa. Whether this was before or after the victorious march of the Carnatic monarch Krishna Rája in 1515 does not appear, but Bellamkonda is mentioned in inscriptions as one of the strongholds taken in that campaign. In 1531 Sultán Qulí of Golconda took the place a second time. On both these occasions he took it by a general escalade from all sides at once, regardless of the very heavy loss of his best troops. When from Bellamkonda one sees the cliffs of Kondavídu rising out of the plain only 16 miles away one remembers Ferishta's story that the veteran Sultán Qulí, now more than seventy years of age, left a garrison in Bellamkonda and marched away to invest Kondavídu. To him came a breathless messenger saying that the Carnatic army of fifty thousand foot and five thousand horse had arrived before Bellamkonda. The old man was as full of energy now as he had been when sixty years before he was the hope of the Turkoman tribe

near distant Trebizond.* Calling his men to horse, he rode with all his cavalry towards Bellamkonda and fell upon the unsuspecting Carnatic host, dispersing them and taking sixty elephants laden with treasure.

In after years Bellamkonda must have again fallen into the hands of the Carnatic kings for it was finally taken by the Mùhammadans in 1578 before they marched to the siege of Kondavídu and put an end to the Hindu government of this part of the country.

After that date nothing is recorded of Bellamkonda. At the close of last century, the English stationed a few sepoys at the foot of the hill in temporary mud huts.

We may now leave the record of war and pass to science. Mr. Bruce Foote says that a Geologist might well make a pilgrimage to the summit of Bellamkonda in order to view the stratigraphical panorama displayed in the adjacent hills. In the geological chapter are described these inverted strata not only of the range to the north-west but also of the outliers to the north near Achammapet and of the great outlier, the anticlinal dome of Bíravallapáya, to the south.

Bíravallapáya.

This Bíravallapáya outlier is of special interest for into this natural fortress of limestone all the surrounding villagers retired in 1816 and set the Pindáris at defiance. Between these rocks and Bellamkonda the high road from Guntúr to the Palnád passes with the ruined fort of Nemalipuri showing that it was once guarded on the Palnád frontier.

Nemalipuri.

At the southern foot of the fortified hill lies the town of Bellamkonda, now desolate but once a populous town. Remains of pagodas, wells and other buildings are numerous.

Rázupálem.

Two miles south of Bellamkonda at the foot of the Bíravallapáya hill is Rázupálem, perhaps a place of antiquity for on a stone in the jungle is an inscription recording a grant to the temple in A. D. 1245.

Gudipúdi.

At Gudipúdi to the east there are no less than five of these incriptions in the temple. Their dates range from A. D. 1160 to 1243.

Sáttenapalle.

On the high road from Guntúr is the town of Sattenapalle which gives its name to the Taluq.

* Brigg's Ferishta III 340.

This was the residence of one of the Zemindárs of the Manúr family. His fort was of mud but was a strong erection, with bastions at the angles and a rampart to the eastern face where was the entrance. The fort was built by Pedda Venkata Kristnamah, Zemindár of Chilkalúrpád during the time of Basálat Jang.

Panidem.

The village of Panidem, north east of Sattenapalle, deserves attention from the Archæologists for in addition to three inscriptions recording private grants there is an inscription on a stone pillar east of the village recording a grant by the queen of Kóta Kéta Rája in A. D. 1231 and to the west of the village is a hamlet on a mound called *Dípáldinne-pálem* !

Peddamakkena.

At Peddamakkena are two inscriptions on a pillar east of the village, one dated A. D. 1160 records a grant by Bhútama Dévi queen of Kóta Gandapa Rája, the other records a grant dated A. D. 1175.

Firangipuram.
Aminabad.
Havuzuganésa.

In the south-east corner of the Taluq where the road from Guntúr to Narsaravupet skirts the Kondavídu range of hills lie an interesting group of villages, the scenes of many a legend. Around Aminabad are several temples, two of which are conspicuously placed on rocky eninences and from a distance look like Grecian fanes. These may be of Jain origin, and Mr. Bruce Foote, in the Geological Memoirs, calls attention to the singularly beautiful carving of the greenstone portals. This locality abounds in inscriptions and other remains of departed prosperity. One of the inscriptions in the Ammavâru temple, west of the village, is dated A. D. 1192. and there are, on a stone north of the temple, several inscriptions not yet deciphered. In the mosque are several Persian inscriptions. Under the hill lies the small village of Havuzu Ganésa (lake of Vishnu), a name curious for its mingling of Hindu and Muhammadan terms.

Firangipuram is at the north end of a detached hill and may be a village of some antiquity, for on a pillar in the temple of Vírabhadra are three inscriptions, one of which, dated A. D. 1409, records the construction of a tank by the wife of Víra Náráyana Véma Vibhu in the days of the Reddis. The name of this village may denote "city of the cannon," although that would also be a mingling of Hindustani and Sanskrit, for there is an old legend about firing cannon from this hill: or the name may refer to the presence of foreigners, Feringhis, for French troops were quartered at Kondavídu

from 1751 to 1778, and it was probably during this period that the French Jesuit Missionaries established a Mission station here. There are no old records about this Christian community. The surveyors of 1816 mentioned that this was the head-quarters of the Catholic Missions from Palnád to Répalle, and so it has remained to this day. Recently some of the Missionaries, thinking they could distinguish a date above the portal, carefully removed the whitewash, but disclosed only a coat of arms and *Auspiciis Regis et Senatus Angliæ*, the motto of the East India Company, which showed that that beam was probably of date subsequent to 1788, when the English took over Kondavídu. The Church is dilapidated and is not large enough for the Christians, who crowd the place every Sunday morning, so it is under contemplation to erect a new building. There are no inscriptions of interest, except one in Telugu, the epitaph of a native priest buried there. The disadvantage of the situation of this Mission station is that it is close to the mass of rock which forms the north end of the detached hill. This rock, with its northern aspect, throws out an intolerable heat in May and June, when the sun is in the north, and in December mornings, when the country around Guntúr is curiously cold, the huge rock, left in shade by the rising sun, adds to the coldness of the air. Thus there is probably a greater range of the thermometer at Firangipuram than in any other village in the district.

4.—GUNTUR TALUQ.

The Taluq of Guntúr has the river Kistna for its northern boundary and extends south as far as the Kondavídu range of hills. To the south the tract adjoining Bápatla Taluq is a fertile expanse of black soil, a veritable garden when rainfall is propitious, but extremely desolate in dry weather. The centre of the Taluq is liable to be submerged by any river floods: in July 1882 the Kistna water stood back as far as Tádikonda; and this deposits a wealth of river mud on the land which is very favourable to the cultivation of indigo and other crops, although the low-lying ground is difficult to drain and remains swampy. The hills of gneiss, more or less granitoid, which rise here and there in Guntúr Taluq, break the monotony of the landscape, some of the masses of black rock being very bold and picturesque, especially in the line of hills stretching southward from near Amrávati towards Guntúr.

In the south of the Taluq the black soil is traversed by the line of the old Madras road, but a new line has been constructed and leads

from Yanamadala village to Guntúr. The great northern road thence goes north to Sítanagaram on the river bank opposite Bezváda. This is the best and the most important road in the Taluq. Others radiate from Guntúr as follows: to Kolakalúr for Masulipatam, to Chebrólu for Bápatla, to Amrávati for Nandigáma and a road westwards bifurcating seven miles from Guntúr for Narsaravupet and Sattenapalle. The canal led off from Bezváda anicut at Sítanagaram passes through a portion of the north-east corner of the Taluq.

Sítanagaram.

Travellers usually enter Guntúr Taluq from Bezváda crossing the Kistna to Sítanagaram, a hamlet of Tádepalle. On the south side of the hill is a chattram for the accommodation of travellers. From the ferry the road passes between the river and the hill, which has been much quarried here for material to construct the anicut, crosses the main canal of the western delta at the lock and head sluice and then winds southwards among the hills towards Guntúr. In the hill in full view about a mile and a half to the south-west are the rock-cut temples of Undavalle. There are many small rock-cut shrines and mantapams about the hill and the largest is a four-storeyed temple with galleries and rudely sculptured figures. These caves were not mentioned by Mr. Streynsham Master in 1679 although he passed along this road. The surveyors of 1816 describe them. Mr. Boswell, in G. O. of 7th November 1870, gave a description of the caves and ascribed them to a Buddhist origin. Mr. R. Sewell took much interest in the subject and cleared away the accumulated rubbish of centuries from the galleries. His very minute description of the caves is printed in G. O. No. 1620, dated November 1st, 1878. See also Journal of the R. A. S. XXI, Part I., p. 98, and Fergusson and Burgess' Cave Temples of India, p. 95. The caves are undoubtedly of Brahmanical origin, but may belong to a date very soon after the downfall of the Buddhist religion. The temple is dedicated to Vishnu, of whom a colossal recumbent figure is seen in the third storey. Mr. R. Sewell would place the date in the time of the Chálúkya kings, that is, from the seventh to the tenth centuries, but no inscriptions of so old a period have as yet been deciphered. In the rock-cut temple are inscriptions recording three grants, one being by Máchama Reddi with a date which Chepuri Jei Ramudu, Sir W. Elliott's copyist, copied as S.S. 1287 (A. D. 1365), but of which only the numerals 12... can now be distinguished.

Undavalle.

To the south of the village is the temple of Bháskaresvarasvámi, in front of which is a pillar with three inscriptions, one of which records the erection of the temple by a Reddi A. D. 1526 and another records the digging of a well in the reign of Krishna Ráya. There is also an undated inscription on a stone near a pillar at the Bhímesvarasvámi temple.

Mangalagiri.

The road winds picturesquely among low hills to the town of Mangalagiri (hill of happiness), population 5,617, where there is a Travellers' bungalow, Deputy Tahsildár's office, Post office and Police station. In the last century the village of old Mangalagiri, about half a mile to the south, belonged to the Sattenapalle Zemindár, while Mangalagiri proper, the town close to the pagoda under the hill, was part of the Nizámpatam Circar, for some reason.

On the hill is a Trigonometrical station, the height of which, according to Colonel Lambton, is 875 feet. Some distance up the hill is a rock-cut platform with a temple of Narasimhasvámi. The same legend that was told to Mr. Streynsham Master, two hundred years ago, when he ascended the steps to this temple, is still current. It is that when visitors offer a draught to Narasimhasvámi the image in the temple refuses to drink more than half of it. Behind the temple is a cave, which, as usual, is said to communicate with the caves near Undavalle. Near the foot of the stone flight of steps is a stone pillar, with Telugu inscriptions on all sides, recording grants of villages. It is dated A. D. 1520 and mentions the capture of Kondavídu by Timma Arasu, general of Krishna Ráya, in 1515. Another stone near the temple of Garudalvár has inscriptions on four sides, recording grants in the reign of Sadásiva, Ráya of Vijayanagar, A. D. 1558. These dates are noteworthy, because at that period Sultán Qulí Qutb Sháh held Kondapalle and was making frequent attacks on Kondavídu, so it is curious to see how the Hindus continued to endow temples and record the endowments by public inscriptions even in sight of a Mussulman fortress and almost in the track of Mussulman armies. The lofty gopuram in the temple at the foot of the hill is said to have been erected by one of Krishna Ráya's courtiers. Another account attributes it to the Hindu agent at Masulipatam of the Dutch East India Company, and a third story is that it was erected in its present form at the end of last century by Vásireddi Venkatádri Naidu. Between old and new Mangalagiri are several Muhammadan tombs, some with inscriptions. There is a very large

and deep reservoir in the town, square with stone steps. Various legends say that it is unfathomable, that a golden temple exists below the water, and so on, but the records show that it was dry during the famine of 1832 and that 9,840 matchlocks and 44 iron bullets were found in it, having probably been thrown in during some of the many wars that have swept over this part of the country. A festival is held at Mangalagiri at full moon in March and attended by many thousand Hindus.

Káza.

Three miles south of Mangalagiri the road passes through the village of Káza. A stone in front of the Vishnu temple bears inscriptions of the time of Kullottunga Chola II., A. D. 1144, and of the reign of Pratápa Rudra I., A. D. 1249, so that we may conclude that this village was in existence before Marco Polo traversed this district. Before coming to Káza there is seen on the left, across a small tank, the village of Chinna or Kukka Kákáni, in which is a stone with a rude carving of a horseman and two hounds. There are different forms of the legend which this stone commemorates. The form in which the legend was told to me is as follows :—

Chinna Kákáni.

In the old times there lived a Chieftain who possessed vast flocks and herds, but, in consequence of too lavish hospitality and too great a retinue, fell into debt, and was obliged to sell his herds and flocks and at last to borrow money from a trader. Annoyed by the frequent demands of this trader that he should repay the debt or at least give some security, the Chieftain one day told his creditor that he had an offer to make, that he would give him his best hound, an animal whose intelligence rendered him peculiarly valuable. The money-lender laughed in scorn and replied that if the dog were indeed so cunning he would return next day to his master's abode. The debtor explained that the great merit of the hound lay in his fulfilling any orders given him and thereupon he called his favourite to him and strictly charged the faithful beast to transfer its allegiance to the trader and thenceforth to obey only him. Sadly the hound heard and departed with his new master. That night thieves dug through the wall of the trader's house and were about to possess themselves of all his hoarded wealth, when the hound sprang upon the intruders and gave the alarm to the household. This roused a feeling of gratitude in the breast even of a money-lender, and when day broke the trader despatched a messenger to the Chieftain to say that the faithful hound had amply cancelled

the debt between them and was returned. He explained to the dog that he was at liberty to go back to his former abode, and so the obedient creature joyfully rushed forth, outstripped the messenger and arrived alone at his old master's house. The Chieftain was preparing for the chase, but reluctantly, for how could he hunt without his favourite hound. He looked up and was astonished to see the hound approaching. Sternly he spoke. "For the first time "thou hast proved faithless. Thou hast disobeyed me and made "my plighted word of nought in the eyes of that crafty trader." So saying he drew his bow, and an arrow speeding on its way made the faithful hound bite the dust. As it rolled in agony the messenger came in sight and soon told his message to the astonished Chieftain. It was too late. The hound was dead and sorrow for the hasty deed was unavailing, but this sculptured stone was raised in after years to perpetuate the memory of the hound's fidelity and the master's grief.

Nambúru.

To the south, on the left of the road, is seen the village of Nambúru where terminated the abortive high level canal that was led round the south of the Mangalagiri hill and was to pass within four miles of Guntúr town. There is an inscription on a stone outside the Síva temple.

Pedda Kakani

At the fifth milestone from Guntúr the road passes through the village of Kákáni. On a stone in front of the Gopálsámi temple is an inscription dated A. D. 1270 in the regency of Rudra Mahadéva, daughter of Ganapati devi, the queen mentioned by Marco Polo. On a stone in front of the Vírabhadra temple is an inscription dated A. D. 1581 of Salva Timma Arasu, General of Krishna Ráya.

Guntúr.

Five miles south one reaches Guntúr, a Municipal town, population 19,646, the station of the Sub-Collector, Civil Surgeon, Assistant Superintendent of Police, District Munsiff and Tahsildár, with a Telegraph office. The town of Guntúr lies about six miles to the east of the picturesque Kondavídu range of hills. A spur or ridge of red soil with laterite gravel runs out east from the last outlier of these hills and ends in a patch of gritty sandstone of the upper Gondwana series. At this point, interesting to a geologist, the town of Guntúr is situated and from the end of this ridge the ground falls away to black soil and deltaic alluvium with a considerable slope, for the elevation of Guntúr is said to bo as much as 85 feet above sea level

while Chágarlamúdi, only 9 miles distant on the canal is 25 feet above the sea. The town is not of ancient date and came into prominence only during the French occupation of the country. The village of Rámachendrapuram Agraharam, which has been absorbed by Guntúr, was probably much older, for on a pillar of the mantapam in the temple of Lakshmi-Narasimhasvámi is an inscription recording a private grant in A. D. 1218. There is another temple to the east of the Red Tank with four inscriptions and a sculptured stone which Mr. Boswell mentions in his report in G. O. of 14th December 1871 and doubtless these may be many centuries old. (There is a similar stone by the road side, west of the red tank, where the road to Old Guntúr branches off, sculptured rudely with a female figure brandishing a sword, rays of glory being portrayed round her head. Mr. Boswell suggested that these stones were of Scythic origin.) But there is no mention of Guntúr in old histories or records and I imagine that it was in very recent times that the village which arose under the red tank (Guntúr=the tank village) came into notice. Mr. Streynsham Master journeyed from Bezváda through Mangalágiri to Ponnúr in 1679 and says not a word about Guntúr, so we may assume that it was then insignificant.

The French held Kondavídu from 1752 and it was they who built a fort to the east of Old Guntúr. The province was still called the Murtazanagar or Kondavídu Circar but the French head-quarters appear to have been at Guntúr, probably because the two tanks supplied water for a camp and it was conveniently situated for communication with Kondapalle or Masulipatam. The Chintapalle Zemindár built himself a residence to be near the French commander and other houses were erected towards the north of the black tank and were called New Guntúr. The place increased in importance and the province was often called by its name instead of by the name of the fortress, Kondavídu. In 1766, when the English Company took Kondapalle and the northern provinces, Guntúr was retained by Basálat Jang, who maintained a French force here. Probably about this time the French soldiers erected the small Catholic chapel on the outskirts of New Guntúr. In 1779 the French troops were removed to Haidarabad and Captain Harper for some months occupied Guntúr with Company's troops (who marching south next year were involved in the terrible defeat at Perambakam and owed their lives to the interposition of these very French who had taken service with Haidar Ali). For seven years after this Guntúr was

held by native levies under Saif Jang, the Nizam's Fouzdár, and in September 1788 was given up to the English.

In the cemetery are three epitaphs of this period which may be quoted. First a vainglorious epitaph on the French Commandant, "+ D. O. M. Chéri de la Fortune et Favori de Mars La Victoire suivit "partout ses étendards. D' Hercule il égâla les travaux et la gloire. "Mais une mort trop cruelle a trompé notre espoir. Charles Babel, "dit Zephyr, général des armées de Bassálat zinque, décédé, a Gon-"tour, le 29 Novembre 1770, agé 39 ans." Second comes a pathetic record roughly cut on a slab at the west end of the Catholic chapel by a Highland serjeant left alone with an infant child in this inhospitable land. "Beneath this stone lies the body of Christian McDonald, "spouse of Donald Stewart, Quarter-Master Serjeant of 12th Battalion "of Native Infantry. Born in the Parish of Urquhart in Inverness. "Married to the above said Donald Stewart, the 6th day of March "1784. By whom she had issue four children three of which depart-"ed this life before her. She was a tender parent and most affectionate "wife. She departed this life the 25th August 1789 aged 28 years "11 months." The third epitaph is dated 1792 in memory of an Assistant Collector named William White who died aged 23 years "a victim to the incautious use of castor oil nuts." The epitaphs of the present century are of no special interest. They tell the usual story of a European cemetery in India. Men in their prime, young wives and many children lie there. A wall divides the Protestant and Catholic portions. The former is kept in order by Government, but the Catholic portion, as it includes the small chapel used by the Catholics in Guntúr, is not under Government cemetery regulations and the key is kept by the Catechist.

Close to the red tank near the main road is a building which all strangers suppose to be a religious edifice, for it has a dome surmounted by a Maltese cross. It, however, is a chattram or serai for travellers built in 1843-6 from a legacy bequeathed by Mr. Whish, formerly Collector of Guntúr. Land to the value of Rs. 60 per annum was assigned in 1846 by Government for the maintenance of this chattram, and in 1874 the building and this land were transferred to the Municipality of Guntúr.

At the other side of the town is the tomb of a Muhammadan priest, Mohadín Padsha Saheb, who died about 1810. Malrázu Venkata Gunda Rao, Zemindár of Narsaravupet, although a Hindu,

was an admirer of this Mussulman teacher, and gave an Inam of 180 acres, valued at Rs. 200 annually, for the performance of his yearly funeral ceremonies.

A description of Guntúr, written in 1816, gives some idea of the English society and the small houses they occupied. The Collector's office stood in its present site, but the walls of a fort shut out all the air. The small bungalow, about 200 yards west of the present Travellers' bungalow, was the Collector's house. The Doctor, Assistant Collector and Registrar lived in two small bungalows near the Muhammadan Idgah, some 500 yards further west. The Judge's house stood in a garden 300 yards east of the Collector's office, evidently the house that stands there now, in the compound which is bounded on two sides by the High Road (and in which compound, it may be mentioned, the Astronomers set up their instruments to observe the total eclipse of 1868). Across the road from the Judge's garden on the southern or town side of the High Road the Invalid Commandant was erecting a bungalow, which still stands. These six men seem to have been the only European officials. North of the Collector's office stood the Court-house, probably the building now used as a dwelling house, and north-east of that was a garden-house occupied occasionally by the Chintapalle Zemindár. There were traders and merchants in the town and one soucar who would negotiate bills on native Bankers throughout India.

Such was Guntúr in 1816. The Judge's Court was withdrawn to Masulipatam in 1818, but was again restored to Guntúr. The native town was burned down in 1823. The terrible famine of 1832 checked the prosperity of the district for twenty years, but after that period trade seems to have steadily increased. Two large houses were built for the European officers, one being enlarged by Mr. J. Rohde, C. S., so well remembered in this Presidency as an Architect. In 1859 the district was amalgamated with Masulipatam and a Sub-Collector was stationed at Guntúr. In 1877 the District Court was moved from Guntúr to Masulipatam. A Branch of the Bank of Madras was established at Guntúr in 1869, chiefly on account of the trade in cotton, which is brought to Guntúr by the cultivators and sold to agents who press it and despatch by canal to Cocanada or Madras for shipment. There are at present four Presses working in Guntúr, two are worked by manual power and two by steam, consuming firewood at a cost of Rs. 9 per ton.

Guntúr became a Municipal town in 1866. Before that date it was in a most insanitary condition. In 1864 when, after the storm wave, it was proposed to remove the district head-quarters from Masulipatam, Mr. Thornhill objected to Guntúr that it was subject to periodical visitations of cholera. Through the exertions of successive Vice-Presidents, Guntúr is now one of the cleanest, if not the cleanest town in the country and cholera has not been seen for years. This result was held up as a model to other Municipalities by the Sanitary Commissioners in their report for 1880. But it must be said that this result was obtained at the cost of much unpopularity and dissatisfaction among the townspeople, whose habits were interfered with. Even now a month's laxity in enforcing the Municipal bye-laws would see the town as dirty as it ever was. One very good feature in the Municipal administration is the water supply. It is filtered from the black tank through gravel and led to a reservoir, where the women fill their jars.

Five lines of road converge on Guntúr, and there is also a loop of road, along the ridge towards the west, which is shaded by magnificent avenues of Banian and other trees, making a very pleasant six-mile drive. In the morning the sun lights up the Kondavídu hills with changing shades and in the evening the sun sets behind these hills with brilliant colouring.

Situated within this loop of road is the District Jail, which holds the pre-eminence of the healthiest jail in the Madras Presidency. The wards contain accommodation for 192 prisoners and during the famine of 1877 the number rose to 616, but in an average season, when there is no distress prevalent, the number falls to 150. Long-sentenced prisoners are sent to the Central Jail at Rajahmundry.

The above sketch of Guntúr shows it is as healthy a station as any place where Europeans are stationed in the plains of the Madras Presidency. The great drawback to the station in the eyes of a European is its inaccessibility. When the canals are closed in the hot weather there is no escape, except by a tedious journey over a parched country to Masulipatam, there to await a steamer which anchors seven miles from shore. When the canals are open travellers can reach Madras in about seven days, or Cocanada in about three.

The heat in April and May is excessive. All who can get away spend this period on the coast. During the West winds, and the

moist heat of July to October, the climate of Guntúr it not so trying as that of Masulipatam and other places on the coast. After the North-East Monsoon breaks in October, until February, or even until March, the mornings at Guntúr are very cold, a cold which astonishes those who come from more southern districts.

From Old Guntúr a road goes west to Kolakalúr in Répalle Taluq which carries a very heavy traffic for Masulipatam during the three months when the canals are closed. To the south of this road a cart track over the fields leads from Old Guntúr to Chágarlamúdi lock on the canal, whence there is a road eastward to Tenáli and a branch road, a mile long, to Sékuru. This village is seldom visited by any European, but as it is so near the canal deserves a visit from some Archæologist for there are in the village seven inscriptions not yet read.

Sékuru.

Another road goes south-east from Guntúr over black soil to Chebrólu in Bápatla Taluq, and as this is the nearest line for the traffic to the Kommamúr canal, the Local Fund Board have spent large sums upon it. At the fourth mile is the village of Budampád. The only water supply is from a small, shallow surface drainage tank which is utterly dry in the hot weather, and it is then a pitiful sight to see the villagers carrying water four miles from the Guntúr wells. Mr. Rohde, Judge of Guntúr, spent a thousand rupees in digging a well in this village, but it held no water. This Budampád, only four miles from Guntúr, may be accepted as a specimen of the local difficulties in water supply over the black soil that extends for thirty miles to the south-west. The last village on this road in Guntúr Taluq is Narakodúru and now the road leaves the black soil and crosses the sandstone ridge. There are quarries to the left near Vejendla, where may be seen an inscription on a stone on the south side of the gateway of the Gopálsámi temple. In the fields of Suddápalle, close by, is another inscription on a stone lying in the field of Vajrala Ráma Reddi. Five miles to the south-west is the village of Mutlúru or Mutnúru, a large village with a Catholic Church and a Missionary's house. The pictures for the stations of the cross in the Church are drawings copied from originals by Mr. Westlake, F.S.A. The festival here on December 3rd, S. Francis Xavier's day, is attended by several thousand people.

Budampád

Narakodúru.
Suddapalle.
Vejendla.

Mutnúru.

The old Madras road leaves Guntúr below the bund of the black

tank and goes south-west ten miles to Prattipádu, where there is a bungalow. The road is over black soil and the water-courses are bridged, but the embanked road-way has been swept away by heavy rains and the road is utterly impassable in wet weather. In dry weather carts can of course take this route (as they can take any other cross country track) and it is the nearest route from Guntúr to the Buckingham Canal in the hot weather when the river canals are closed. The telegraph wire follows this line to Ongole. At Prattipádu are two temples, the Síva temple built by the Chola kings and the Vishnu temple built by the Reddis of Kondavídu. The former has seven inscriptions ranging from A. D. 1222 to 1638, and the latter has an inscription not yet read.

Prattipádu.

The new Madras road follows the line of the western road for more than a mile out of Guntúr and then branches off to the south-west past the villages of Pottúru (illegible inscription south of the Vishnu temple) and Yanamadala, which in former days was a place of much importance. The name Yanamandala is said to denote "herds of elephants." Mr. Sewell gives a list of twelve inscriptions in the four temples, and there is an important inscription on a stone lying in the street, a translation of which is appended to Chapter I.

Pottúru.

Yanamadala.

The western road from Guntúr passes through the village of Nallapádu, four miles from Guntúr. Near the first rock outliers of the Kondavídu range of hills is a chattram recently erected by a merchant. It is a lonely habitation and the locality bears a bad reputation after night-fall among travellers. The road passes through the hills in a picturesque defile at the sixth mile-stone and at the seventh mile-stone bifurcates, one road going to Narsaravupet, Vinukonda and Cumbum, the other to Sattenapalle, Dachepalle and Haidarabad. Formerly this western road left Guntúr by what is now called the Ring road and passed round the northern outlier of the hills at the village of Pedda Palakalúr. This path still exists, but is almost stopped by the growth of prickly-pear. The survey of 1816 says about Pedda Palakalúr: "Near this "village is a Jainpad upon which an image now "stands, said to be one of that sect, the right hand grasps a sword "and under the foot is some animal resembling a deer."

Pedda Palakalúr.

From the north of the loop Ring road at Guntúr is taken off the

road to the north-west leading to the river bank at Amrávati. It passes the village of Gorantla nestling under a mass of very black hornblendic gneiss. There is an inscription in the temple of Anjaneya in this village which has not yet been read. Two miles further is a still more imposing mass of black gneiss towering over a village which bears the curious name of Lám. On a stone in front of the Síva temple is an inscription, and there is another at the Bhairavagunta tank, but neither of these have been read. The villages of Mandadam, Ravela and Pámulapádu to the west have each an inscription not yet read. To the right is the conspicuous hill of Tádikonda, crowned by a Hindu temple and rising above the village and the large tank full of tumma trees. This village, Tádikonda, abounds in remains of old temples and inscriptions. One temple is said to have been built by the Buddhists or Jains and still to contain Buddhist or Jain figures. At the beginning of this century four Zemindárs, Répalle, Rachúr, Sattenapalle and Chilakalúrpádu, held each one quarter of Tádikonda, and, strange to say, each made his quarter of Tádikonda the head-quarters of a "sammat" or circle of villages. Perhaps each was jealous lest the other should appropriate the renown of this ancient shrine.

Gorantla.

Lám.

Tádikonda.

Leaving Tádikonda on the right and with the villages of Ponnkallu and Bejátpuram on the left the road goes from Lám, straight towards the conspicuous black gneissic hills which run south from the river bank and, skirting the eastern edge of these hills, passes through the villages of Nidimukkula and Motádaka. In the street of Nidimukkula is a stone with an inscription of Krishna Rája's reign and on a tank bund to one's left on entering the village is a curious building said to have been erected by the Reddis of Kondavídu. After quitting Motádaka the road passes through a gap in the range of hills and proceeds through the villages of Lemallepádu and Yendráyi towards Amrávati. As yet, however, this road is not metalled further than Yendráyi, and there are two water courses to be crossed between Yendráyi and Amrávati which streams are in black soil and present a formidable obstacle to wheeled traffic even in dry weather. Until this road is completed at this point it is better to follow the cart track to the right from Yendráyi as far as Pedda Maddúr, where shelving banks afford a

Nidimukkula.
Motadaka.

better opportunity of crossing the water courses (here united). From Pedda Maddúr, after one gets across the stream, there is a path fit for wheels westwards to Amrávati. Pedda Maddúr is an insignificant village, but two points may be noted about it. The geologists found graphite in the black rocks that overhang the village, and on these rocks are traces of some very old buildings, with the large bricks that are found only in ancient ruins. The local tradition is that this building or fort was erected by a dancing-girl (lanji), and it is a curious thing that in this district ancient Buddhist ruins are always popularly attributed to that source. Perchance, upon examination, archæologists may discover here the site of the Eastern Monastery mentioned by the Chinese traveller in 640 A. D., in which case the remains at Amrávati would, of course, be those of the Western Monastery.

Pedda Maddúr.

North of Pedda Maddúr, on the river bank is Vaikuntapuram where Rája Vásireddi Venkatádri Naidu established some Vishnuvite Brahmans and embellished some of the temples with burnished copper spires. Long before that it was a sacred place as the many old temples show, and it was sometimes called Bandavirámam or the Divorce from the following legend, which is commemorated by two figures on the rock overlooking the river. In the old days there was a grievous famine, and a mother, reduced to despair, abandoned her two children, a boy and a girl. Certain charitable strangers found and adopted the boy and other charitable strangers found and brought up the girl. After some years had passed it so happened that the guardians of each, not knowing their consanguinity, arranged for a marriage between them and this was duly solemnized. When the ceremonies were finished the young man went out into the fields and there saw an antelope which approached and told him the dreadful secret that he was married to his own sister. Overwhelmed by this intelligence the youth hastened to the Brahmans at the neighbouring shrine of Vaikuntapuram and asked their counsel as to the penance necessary to remove the unlawful bond. They directed that the youth and maiden should be tied together by one cloth and should bathe in the Kistna. This was done. The sacred stream itself, as they bathed, untied the knot and left them once more separate and the Brahmans declared that the union had been dissolved by divine power and that both were free to marry again.

Vaikuntapuram.

There is another road leaving Guntúr, a cart track to the north passing through Tádikonda. This was much frequented in former centuries when Kondapalle was the seat of power, and it is noteworthy that pilgrims leaving Guntúr for Bhadráchellam and other northern shrines use this route, probably because their forefathers used it. After passing through Tádikonda the path goes north to Tullúru, leaving on the right Nidamarru, where, say the surveyors of 1816, "is a gentle eminence supposed to be a Jain pad. A Jain "and two or three Buddhist images lie neglected "in the fields about the village." The conspicuous hill of Nirkonda is also left on the right. To the north of it lies the village of Ainavolu which, in the early years of this century, belonged to the former Circar of Udayagiri in the Nellore District. Two miles beyond Tullúru is the village of Ráyapúdi, with a police station. This village, Ráyapúdi, contains several inscriptions of past centuries, and at Markápuram Agraharam, three miles to the east, there is an important inscription of Kakatiya Rudra deva, undated.

Nidamarru.
Nirkonda.

Ráyapúdi.

4.—NARSARAVUPETT TALUQ.

This Taluq, which lies to the west of Guntúr, forms part of the Division of the Deputy Collector of Vinukonda. The water-shed runs from the Kondavídu hills along the north of the Taluq near its boundary with Sattenapalle, and from this ridge the country slopes down towards the sea, so that suggestions have been made that the Kistna water, led by a channel from Chintapalle to this water-shed, would command for irrigation almost the whole of this Taluq. For the present, however, the general aspect of the Taluq is characterized by dry crops and an occasional patch of irrigation under a rain-fed tank. There are several bold hills, such as Kotappa Konda, and the country is intersected by water courses, dry for the greatest part of the year, and forming torrents when rain falls.

The first object that meets the eye on entering this Taluq is the conspicuous hill fortress of Kondavídu. This range of hills occupies the north-east corner of the Taluq overlooking the town of Guntúr and all the country to the sea. From its central position it arrests the eye from all quarters. It forms a connected chain running in a N. E. and S. W. direction for 9½ miles, besides some unconnected heights to the N. E. which

Kondavídu.

extend it between two and three miles further. Colonel Lambton placed a Trigonometrical station upon the highest peak, rather to the southward of the middle of the range, which he determined to be in Lat. 16° 15' 22" N. and Long. 0° 2' 24" E. of the Madras Observatory, with an elevation of 1701 feet above the level of the sea and about 1520 above the plain. The outline of the ridge is very uneven, having many projecting conical peaks and at a mile N. of the station it is very low. To the S. W. of the station it forms a box or table land which connects the main ridge with a parallel or collateral ridge, about four miles long, terminating on the south by a conical peak called Sanna Konda. At the western foot of the central ridge lies the village of Kondavídu. The few houses that are within the walls of the old fort are little better than a heap of ruins. They are chiefly occupied by a few Mussulman families. The village is about 5 furlongs N. E. of the fort and must once have been of importance. The streets are regular and there have been some good houses. Some Muhammadans still manufacture a strong brown paper, but this industry has languished since Mr. Newill, Collector of Guntúr, ceased to draw the office supply of paper from this source. Others extract atta and oils from jasmine and other aromatic plants which grow on these hills. It is said that in old times the town of Kondavídu was to the east of this village in the triangular valley between the ridges. The remains of a great embankment which connected the ridges and closed the north side, the base of this triangular site, still is to be seen, and legends relate that the escape weir of this embankment was choked one night of heavy rainfall so that the valley was flooded and the inhabitants drowned. There are numerous remains and ruins lying in every direction, which might repay examination by the archæologist.

The fortifications erected upon these hills are extensive and the bastions, in particular, strongly built with large hewn stones well cemented together, notwithstanding the wear and tear of centuries still stand as monuments of vast labour. The greater part of the works are on the western side of the mountain, the principal summits of the ridge of the pettah being connected by a wall extending nearly 1¾ miles to the south. From the southern extremity a line almost at right angles passes over one of the highest peaks, at half a mile from which it descends about the same distance and forms a junction with the southern face of the fort in the plain. A second line projects from the above mentioned peak in a north-westerly

direction. From the northern front of the lower fort a line of works extends up the mountain in an easterly direction until it joins the central ridge. The foregoing are the principal lines, but there are also some detached works within the cultivated parts, to defend such points as were particularly exposed, as well as a line on the high ridge immediately east of the central one.

The buildings within the works do not appear ever to have been numerous or remarkable for their strength or usefulness. One near the gateway leading up from the lower fort has been appropriated as a mosque, another was a magazine and a third was a storehouse for betel-nut and ghee. Now they afford shelter to the cattle. In the southern part of the area are three tanks sufficient to supply the garrison with water, and the highest of these is picturesquely fringed with clumps of bamboo. There are two small bungalows constructed up here in recent years by the European officials of Guntúr. One, built by Mr. Newill, is in ruins and the other, built by Mr. Rohde, has no doors or windows but is occasionally occupied in the hot weather by the Lutheran Missionaries. The difference of temperature is not much, but one escapes from the dust of the plains. There is the grave of an infant daughter of Mr. H. Stokes, who died 10th June 1847.

The lower fort was a strong enclosure, five furlongs in length by 2¾ in breadth, facing W. N. W., at the foot of the hill. The walls are built of stone, with a parapet and loopholes, well defended by bastions in the main line and cavaliers at the angles. That at the N. W. angle is the most perfect and has been constructed to defend not only the ditch but its own base from projecting loopholes. The whole extent of the rampart is in a ruinous state. A few Mussulman families yet reside within the walls, but the place has altogether a most desolate appearance, being overrun with cactus and bushes, among which are discernible the remains of religious buildings, some of considerable extent, but all showing the decay of that splendour which witnessed their rise.

Many are the legends attached to these hills and ruins. On the highest peak, three miles east of the village, is a mark in the rock which the Hindus suppose to be the impression of Vishnu's foot, but which has been appropriated by the Muhammadans who call it "Adam's Foot." The legends usually told of the locality are to be found in several MSS., some of which are in the Mackenzie collec-

tion at Madras. They commence with the conquest by Krishna of this country, until then a desert peopled by Rishis, and detail at length the wars, in the *Dvapara Yuga,* between the suitors for the beauteous daughter of Bhismaka Mahárája who ruled the country in that remote period. They pass over with slight mention of the Jains, although there are unmistakeable Jain carvings on one gateway of the fortress, and come down to Gajapati Visvambara, one of the Orissa Rájas, who built the fort in Kondavídu about the beginning of the twelfth century. Thus this fortress has as venerable associations as those attached to many English castles.

This King had four sons, Ganapati Deva, Bala Bhaskara Deva, Narahati Deva and Visvambara Deva. The first date given in the MSS. is that during a solar eclipse on the 30th day of Bhadrapadu in the year S.S. 1067, equivalent to October A. D. 1144, upon this date fourteen villages were given to Niyyogi Brahmans by the eldest of these four sons, Ganapati Deva.

There is nothing to show that the Varangal kings paid much attention to Kondavídu, but after the fall of Pratápa Rudra in A. D. 1323 the famous dynasty of the seven Reddi kings of Kondavídu had this fortress as their principal stronghold whence they ruled the adjacent country.

A.D. 1328 is the date usually given for the commencement of the reign of Dontaliya Reddi, so it will serve to fix this period in the memory if one remembers that these Reddis ruled Kondavídu when Robert Bruce was still King of Scotland. Dontaliya's eldest son, Puliya Véma Reddi, amassed great wealth and erected the fortress of Kondapalle. He extended his dominions over Dharani Kóta and other forts of the Varangal kings and took many forts from the Orissa Rájas. He built no less than 108 temples to Siva, and it was he who erected the embankment from ridge to ridge.

He was succeeded by his brother, Anupu Véma Reddi, during whose reign a marvellous event occurred on the Kondavídu hill. A cowherd was accustomed to drive his herd to a point on the hill where was an image of Vencatésvara. A hermit lived there doing penance, and each day the cowherd gave the hermit some milk. After this had gone on for some time the hermit told the cowherd to dig below a certain bush and he would find what would reward him for his kindness. The cowherd uprooted the bush and dug down for several days but found nothing, so ceased disheartened. The hermit,

who had been looking on, then directed him to throw into the pit the bush he had dug up and to set fire to it. The cowherd obeyed, and as the flames began to rise he suddenly found himself seized by the hermit who endeavoured with all his strength to throw him into the fire. The truth flashed upon the mind of the deluded cowherd. He was to be made the victim, the human sacrifice, which should appease the evil spirits who always guard hidden treasure! He did not tamely accept this fate, but struggled might and main with the wily recluse and, being the stronger, at last overcame him and, casting him headlong into the smoking pit, fled from the ill-omened spot. Next day the cowherd returned and ventured to look into the excavation. Certainly the sacrifice of the wicked hermit had satisfied the guardian demons, for among the ashes of the fire he saw part of a golden image. Carefully he dug down to the feet of the precious statue and taking it out of the earth, carried it to his hut in all secrecy. Ignorant of the value of gold and dreading to trust any one, he cut off fragments from the figure, the fingers and toes, then the feet and hands, and exchanged these pieces at a shop in the town for betel and other luxuries. The shopkeeper grew rich by this barter, so rich that enquiries were made by Anupu Véma Reddi, and the whole story came to light. The shopkeeper was banished for fraud and the Reddi confiscated the remainder of the golden statue and with this treasure purchased many districts.

The third brother, Aleyavéma Reddi, was succeeded by the fourth brother, Kumaragiri Véma Reddi, whose son, Komati Véma Reddi, paid a visit to the King at Vijayanagar of which many details are given. He performed wonders at the Vijayanagar court, either by magic or legerdemain. After his return he built a temple to Mallagiri Maha Dévi, and was succeeded by his brother Racha Véma Reddi, who became unpopular because of his oppressive taxes and was assassinated A. D. 1427, when the dynasty ended. These Reddi Kings appear to have kept up a brilliant court at Kondavídu. Srínádh and other Telugu poets sang their praises, and some of these poems are to be found among the Mackenzie MSS. This was at a period when Chaucer wrote in England.

When the Reddi Kings disappeared Kondavídu passed under the sway of the Orissa Rájas, who extended their dominions as far as Udayagiri in the Nellore District. About A. D. 1515 it was taken in the victorious campaign of Krishna Ráya and remained under

the Vijayanagar power until it was finally taken by the Muhammadans in 1579. It had been taken and retaken by the veteran Sultán Qulí Qutb Sháh of Golconda about the years 1531 and 1536, as has been related in Chapter III.

The Muhammadans changed the name of Kondavídu to Murtazanagar after Murtaza Khán, a general who distinguished himself in the reign of Muhammad Qulí Qutb Sháh. The fortress remained under Mussulman rule, until in 1752 it was given by the Nizám to the French. In 1757 M. de Bussi had considerable trouble here, as appears by the following extract from our records :—

" The French were before this place in 1757 with 200 Europeans, " six Companys of Seapoys, 1,000 Coleries and six Field Pieces " and it was defended by a thousand Coleries which were starved " out by the French. The Hill is so steep that it is reckoned im-" possible to take by any other method than starving."

This appears to have been the last actual instance of hostilities at Kondavídu. The Fouzdár of Kondavídu removed his residence to Guntúr, leaving in the fort a Killadár with only 300 peons, while the force stationed at Guntúr is said to have been 500 horse, 800 sepoys and 1,000 peons, which shows that Guntúr was the seat of Government although Kondavídu still frequently gave its name to the province which was finally made over to the English Company in September 1788.

There are numerous inscriptions at Kondavídu, and I regret that I have no complete list of them. Fifty yards west of the Vémalamma temple to the south of the oldest fort on the hill is a lengthy inscription of the reign of Krishna Ráya, dated A. D. 1525, and in the Vishnu temple in the south of the lower fort is an inscription of the reign of Sadásiva of Vijayanagar, dated A. D. 1564. There are several other inscriptions in this temple, one dated A. D. 1546 and the temple itself is interesting because the Muhammadans have defaced all the Hindu sculptures and have turned part of it into a mosque. At the western end of this temple is shown the room where 72 Chieftains, invited to be present at the dedication of the temple, walked unsuspectingly into a well and so were got rid of. Legend attributes this foul deed to one of the more wicked of the Reddi Kings, but Mr. Boswell tells the story of Krishna Ráya, while another account places it to the credit of the Vijayanagar Governor and gives the date as A. D. 1534; others, again, relating it as

perpetrated by the Muhammadans, which is absurd, for how could Muhammadans induce Hindu Chiefs to enter a temple? The lower fort, containing this temple, is attributed to Krishna Ráya. Near the village are many inscriptions, among which may be mentioned one dated A. D. 1551 on a black stone, in the midst of prickly-pear, quarter of a mile north of the village; another dated A. D. 1538 in the middle of a tank near by, and a third dated A. D. 1666 on a pillar of the adjacent temple, recording its erection in that year which is another proof of the tolerance of the last Qutb Sháh Kings of Golconda. In a mosque close by, pillars have been taken from old Hindu buildings and one bears four inscriptions recording private grants in A. D. 1415 during the reign of Komati Venka Reddi. But the whole neighbourhood abounds in remains of past centuries awaiting investigation by a skilled archæologist.

Chillakalúrpád.

The village of Kondavídu in the early part of this century was included among those rented by the Chillakalúrpád Zemindár, a member of the Manúri family, who resided at Chillakalúrpád to the south of Kondavídu on the banks of the Vagéru jungle stream. The Zemindár's house was surrounded by a strong mud wall with bastions at each angle, and in the neighbourhood were pleasant gardens and topes, but it is not kept up now as in former years.

Sátulur.

Travelling towards Narsaravupett by the high road, one passes through the village of Sátulur with a pleasant tank above the village and a large tamarind tope. There is an inscription on the village goddess and another over the doorway of the Síva temple, also on four sides of a stone close to the gate of the Rámalingesvara temple. On the left hand is the village of Bukkápuram, a hamlet of Tsandavaram, which may be the "Bouccapouram" where the French Jesuits established a Mission in 1733 although the native Christians say that Bukkápuram lay to the south over the Nellore frontier. Four miles farther lies the town of Atlúru, now called Narsaravupett, the head-quarters of the Tahsildár of the Taluq. It took its name from Narsa Ravu, father of the Malrázu Venkata Gunda Ravu, who enlarged the fine tank to the west of the fort. In the Zemindár's days the place was well kept up. This tank supplied water for the fountains in the palace and there were good mango orchards south of the town, traces of which yet remain.

Bukkápuram.

Narsaravupett.

The palace, a good building of five storeys, is in the fort, an enclosure of 260 by 190 yards, which was strong enough to repel an attack by the Pindáris in 1816.

There are ancient temples in the town and inscriptions are to be seen on a slab in front of the Pattábhi-Rámasámi temple and on one of the stones in the roof of the Bhímesvara temple west of the town.

Eight miles south-west of Narsaravupett is the lofty hill of Kotappa Konda where is held a festival at new moon in February attended by large numbers, perhaps as many as forty thousand persons. There is a considerable trade in timber at this fair. All sorts of wood from bamboo switches to logs and beams, are carted there and are sold before the day is over. There is no made road but as the festival occurs in dry weather the carts go across country without difficulty, except near the village of Yellamanda, where the jungle streams have laid bare small terraces of "Kankar" or calcareous tufa. The temple of Rámalingasvámi in this village must be ancient for it contains eight inscriptions, the dates ranging from A. D. 1131, when the Chola kings held this country, down to 1555, when it owned the sway of Sadásiva of Vijayanagar. The shrine upon the hill Kotappa Konda, is comparatively modern. No inscription older than A. D. 1750 has been deciphered there, but there are several on the hill, on a stone pillar near a lingam on the road to the hill and on a broken stone near a deserted temple to the south of the village, which have not been read, and may throw light on the history of this shrine. The temple, some 600 feet above the plain, is approached by a winding flight of stone steps, which at the festival are densely thronged with pilgrims ascending and descending, the light coloured *prabhas* or ensigns making the scene very gay and picturesque. Some of these *prabhas* are stretched over large frame-works drawn on carts by a team of oxen. The hill-top is 1,587 feet above sea level.

Yellamanda

Kotappa Konda.

From Narsaravupett four roads radiate. That to the N. W. leads in three miles to the village of Ravipádu, where on the left hand, behind a garden hedge, stands the little house of the Catholic Missionaries who reside here. Their flock are chiefly Kamma cultivators and the Mission dates from the last century. In the Síva temple in the village is an inscription on four sides of a pillar.

Ravipadu.

Fourteen miles from Narsaravupett, the road comes to Nekarikallu where there is a neat but small Travellers' bungalow. The road from Ongole to Haidarabad joins the road from Narsaravupett and thus at this halting place we find a number of graves of Europeans, who died on their march in the old days when troops moved by road from Madras to Secunderabad. One tomb bears the name of A. L. C. Inglefield, Lieutenant of the 36th Regiment, N. I., who died on February 4th, 1844, aged 23. The most interesting inscription is that over the grave of General Conway, an officer who got rapid promotion at the time of the Officers' Mutiny in 1809. His name is remembered in Madras by Conway's Gardens, and his son, T. B. A. Conway, retired from the Madras Civil Service in 1862.

" Sacred to the memory of Brigadier T. H. S. Conway, C. B., who " died at this place on the 13th May 1837 whilst en route to assume " the command of the Haidarabad Subsidiary Force. After a brilliant " career of public service extending to forty two years, twenty eight " of which were devoted to the important office of Adjutant-General " to the Madras Army, aged 58."

Rompicherla.
Kommalapádu.

There are other Travellers' bungalows on the Ongole road to the south at Rompicherla and Kommalapádu and at both places there are graves of soldiers. At Rompicherla are the remains of an old fort in which is a temple with two inscriptions. At the Sankarésvarasvámi temple are three inscriptions, one of them dated A. D. 1557.

Chejerla.

As one journeys north by the old Madras road from Rompicherla to Nekarikallu, one leaves on the left the villages of Chejerla and Kunkulagunta which (along with the adjacent village of Inimella across the Vinukonda frontier) contain many points of interest. Chejerla is said to be the scene of the legend told in the Máhábhárata of the King who sacrificed his own flesh to redeem the life of a dove hunted by a hawk. The temple here is erected to this pious monarch under the title of Kapotésvara. There are three caves in the rock, which perhaps date from very early times, and the whole locality is covered with remains of old Hindu shrines. There are ten inscriptions, of which some may be of great antiquity, but only four of them have been deciphered, dates equivalent to A. D. 1165, 1246, 1518 and 1629. In the adjoining village of Kunkulagunta are three deserted temples in one of which is an inscription

Kunkulagunta.

not yet deciphered and the same must be said of two inscriptions in the Ganésa temple and in Venugopálsvámi's temple, but in the temple of Bhogésvara are three inscriptions, which have been read and are of the time of Pratápa Rudra. In the village of

Inimella.

Inimella, over the Vinukonda frontier, are five deserted temples said to be of great antiquity. There are several inscriptions in this village which may prove of the utmost importance in fixing the dates of the Chola and Varangal dynasties, but they have, as yet, been imperfectly copied and translated.

On leaving Narsaravupett to go to Vinukonda the road passes the

Ikkurru.

village of Ikkurru. On a stone near the south-east wall of the temple are inscriptions of the time of the Chola kings, A. D. 1116. Other inscriptions of this period have been deciphered in Govindapuram near Kotappa Konda and in Degaradi in the south of the Taluq and there may be many others; for, in addition to those I have mentioned, there are 112 inscriptions in this Taluq enumerated in Mr. Robert Sewell's list which have not yet been deciphered.

5.—VINUKONDA TALUQ.

The Taluq of Vinukonda lies to the south of the Palnád and to the west of Narsaravupet Taluq, in a corner of the District, bounded by the frontier of the Karnúl and Nellore Districts. The river Gundlakamma, from the great Cummum tank, flows through the southern portion of the Taluq. There are indications of the presence of copper and iron among the hills and this was noticed nearly a hundred years ago by Dr. Heyne. The roads south from the Palnád and west from Narsaravupett meet at Vinukonda, whence a road proceeds to Cummum and Karnúl. Vinukonda, the head-quarters of

Vinukonda.

the Taluq, is situated below the cleft hill of that name. Vinukonda, the hill of hearing, is said to be the spot where Ráma heard the news of the rape of his wife Síta, and certainly the locality abounds with Hindu remains of very great antiquity. The two peaks are not easily climbed, but foot passengers can pass without difficulty through the cleft between them. This rupture is said to have been caused by earthquakes which are very frequent here, but arise not from volcanic action, although the black basaltic appearance of the hornblendic gneiss gave support to that idea, but from the contraction and expansion of these masses

of rock under the influence of heat and cold. The north-eastern hill, nearest the town, was the fortress. At about one-third of the height is a large reservoir of water, faced with stone. Near it are remains of some Hindu temples and a powder-magazine, the roof of which is formed by the solid rock. The summit is gained by a flight of rude stone steps which lead by a small ruined mantapam. On the top is a small pagoda dedicated to Síva and an old Hindu mantapam, at one time used by the Muhammadans as a mosque. Reservoirs for water have been cut out of the rock, two of which afford a good supply throughout the year. The fortifications at the foot of this hill have been so thoroughly demolished that their line can now hardly be traced.

On the other hill is the Trigonometrical station. Lat. 16° 3' 13''; N. Long. 79° 47' 24" E. The ascent is so steep and the surface of the rock so smooth that any attempt to reach the station is attended with considerable risk.

The town is now the head-quarters of the Deputy Collector on general duties and its central position favours a local trade, but it has much decayed from its former importance. The first fortifications on the hill were probably built in the days of the Gajapati Rájas of Orissa about A. D. 1145 and were extended towards the end of the fourteenth century by Puliya Véma Reddi of Kondavídu. There are several old inscriptions which have not yet been deciphered, but one speaks of buildings carried out by Ságí Gannamma Naidu, the Governor of the Orissa Rájas in 1477, for after the extinction of the Reddi dynasty of Kondavídu, the Orissa power came as far south as this. The fortress was taken by Krishna Dévaráya, the famous monarch of Vijayanagar, in his victorious campaign of A. D. 1515, and it was probably much strengthened by the Carnatic generals in later years as it formed one of the triangle of fortresses, Kondavídu, Bellamkonda and Vinukonda, which were fought for by the Golconda kings until in 1579 they finally passed under Muhammadan rule. A large mosque was built in A. D. 1640 by Aulya Raján Khán, as is told by a Persian inscription. After the English took Masulipatam the fort of Vinukonda was regarded as a place of considerable strength and in the many petty quarrels among local Zemindárs towards the close of last century it afforded a secure place of refuge. The Company established a garrison here about 1790 and as it was a large depôt for stores, being advanced on the road to Haidarabad, and within easy reach of the seaport of Mótupalle,

houses were built for the officers and constant references in the old records show that it was a post of strategic importance, but in 1808 the Government ordered all the stores to be removed to Masulipatam and the fortifications to be demolished. In 1816 the Pindáris ravaged the country. The townspeople took shelter on the hill and there withstood the invaders, but the unfortunate inhabitants of the villages of Uparpalem, Ponnkapalem, Bharatapuram and Dondapádu, four miles to the west, were horribly maltreated by the Pindáris, who remained a whole day and night in these villages, and after killing the head ryot of Dondapádu, retreated in the direction of Cummum on hearing that a regiment of cavalry was approaching from Guntúr.

Dondapádu.

North of this village of Dondapádu an embankment formerly connected two hills forming a tank which irrigated the country as far as Vinukonda.

In travelling over Vinukonda Taluq one meets on every hand signs of man's presence here in remote centuries. Along the course of the Gundlakamma river, Mr. Bruce Foote, of the Geological Survey, found stone implements similar to those found at Abbeville in the north of France. The stone circles known as *dolmens*, abound in every direction and almost each village in the Taluq has inscriptions not yet deciphered. As an instance may be quoted the village of Gokanakonda on the banks of the Gundlakamma, ten miles south-east of Vinukonda. There are dolmens here.

Gokanakonda.

Between the village and the river is a hill, on the top of which is an ancient pagoda. To the north of this hill is a stone with an inscription of 12 lines which has not yet been read, although the village is full of Brahmans. Another village awaiting an archæologist is Ipuru, thirteen miles north of Vinukonda. There are here seven deserted temples with numerous inscriptions, one of which has a date equivalent to A. D. 1278. The whole Taluq is an unexplored field for the antiquarian.

Ipuru.

Leaving Vinukonda and journeying south-west towards Cummum a ten mile march takes one to Chintalacheruvu. An inscription on the temple of Chennakésvarasámi states that it was built in A. D. 1550 by Yellappa Naidu. He was of the family of Bomma Govindu Kistama Naidu, who obtained a grant of 13 villages from the Malrázu Zemindár about the beginning of last century and built the fort which is still to be seen. The tope near the pagoda was planted by his son.

Chintalacheruvu.

Behind the hills to the north-west of Vinukonda lie the five villages

of Kammalacheruvu, Malapádu, Birzupalle, Gannavaram and Girakepádu. These villages, in our old records, are often alluded to as the "Chentsu villages." They were under a Poligár named Rámanaick who trusted too much in the remoteness of his jungles and bid defiance to the Company. The Collector of Guntúr requested Rája Venkata Gunda Rao of Vinukonda to put down the rebel, and he was accordingly arrested by the Zemindár's forces and was hanged in 1804 as a warning to other lawless inhabitants of these jungles. His village of Kammalacheruvu was given to Vásireddi Venkatádri Naidu, and the four others to the Vinukonda Zemindár.

Still farther to the north-west are the secluded villages of Rávulápuram and Remidicherla. In the jungle between these villages is an old fort now infested by wild beasts. In Remidicherla are three deserted temples with several inscriptions.

Kocharla.

Journeying north from Vinukonda to the Palnád one passes on the right Kocharla, with an old fort built in former times by a relative of the Chintápalle Zemindár, and arrives at Agnigundala which is the Agriconda of Dr. Heyne who in 1797 furnished to the Madras Government a report upon the copper mines in this neighbourhood. There are some old temples here, one of which is said to be beautifully sculptured, and on a stone, quarter of a mile to the north-east of the village, are some inscriptions not yet deciphered. Proceeding to the north the road leads through a pass in the hills, which was once fortified, and entering the Palnád, goes on to Mélvágu and Karempúdi.

Agnigundala.

6.—BAPATLA TALUQ.

This Taluq lies along the coast south of Guntúr and extends from near Nizámpatam to Pedda Ganzám Salt Factory, not very far from Ongole. The Kommamúr canal enters the north-east corner of the Taluq at Chágarlamúdi and leaves it at the south-west corner of the Taluq at Pedda Ganzám where it joins the Buckingham coast canal. The physical features of Bápatla Taluq differ greatly. The north-west portion of the Taluq is black cotton soil, flooded in wet weather by the local torrents which flow from the Kondavídu hills and Nasaravupet, but terribly dried up in the hot weather when some villages have to carry water for miles to their houses. Through this black soil runs the old line of the Guntúr-Madras road, with

Travellers' bungalows at Parachúr and Inkollu, a route practicable in dry weather and impassable after heavy rain. . A large portion of the Taluq is Deltaic alluvium and is under irrigation which makes the contrast the more striking between the expanse of rice fields under Kistna water and the dry, dusty, barren villages a few miles to the north-west. A peculiar feature of the Taluq is that all along the coast or, more correctly, parallel to the coast and some miles inland, runs a great sand ridge which shuts in the drainage flowing towards the sea and causes an enormous swamp with outlets to the sea at Chinna Ganzám. The town of Bápatla itself is on this sand ridge and the old line of the Madras road is shown by avenue trees here and there westwards along the ridge, from which one can see the casuarina plantations on the coast line on the one hand, and the trees of the distant villages inland of the great swamp on the other hand.

The road from Guntúr enters Bápatla Taluq near Chebrólu, a pleasantly situated village on the edge of the sandstone ridge overlooking the Delta. The town is nine miles from Guntúr, but the bridge over the Kommamúr canal is at the tenth milestone. Some D. P. W. officers built a small bungalow on the north-west of the town. It is on the Inam land of the village potters who maintain their claim to the site. There is a Post office and Police station in the town. This is a place of considerable antiquity. Inscriptions at the temple of Nagésvara are of the reign of Pratápa Rudra and it is said that others are of the days of the Chola Kings and even of the Vishnuvardhana dynasty. Gold and silver coins have been found here recently, and rumour says that much of the destruction of the old Hindu temples in Chebrólu was due to the search for hidden treasure at the beginning of this century made by Rája Vásireddi Venkatádri Naidu, Zemindár of Chintapalle. The Zemindár, however, rebuilt or restored some temples and gave to the place its name of Chattúrmukhapuram, "the city facing the four points of the compass."

West of the road as one enters the town of Chebrólu lies in view the village of Reddipálem, where there is a Catholic chapel, and in the neighbouring village also of Bráhmana Kódur south of the canal there have been Christians since the time of the French Jesuit Missions, more than a hundred years ago.

Nine miles south of Chebrólu the road comes to Ponnúr, the

station of a Deputy Tahsildár. In the nursery garden for avenue trees is a small hut erected by D. P. W. officers, which is occasionally occupied by Europeans. There is a large festival here at the full moon, about the beginning of May. The temple has inscriptions going back as far as a record of a grant by Kulottunga Chola I in A. D. 1119. It is dedicated to Vishnu under the title of Bháva Náráyana Svámi, and its Sanskrit name is Swarna or golden, Ponnúr being a Tamil form of the name, given probably by the Chola kings. The legend about the place states that once upon a time there lived here a childless Brahman named Kásibhatlu, whose sister's son, Nandúri Gunugovindu, was a deformed hunchback, so uncouth that no parents would give him their daughter in marriage. The two Brahmans went on a pilgrimage to Benares, and at that holy place Kásibhatlu, moved with compassion towards his hapless nephew, promised him that if ever a daughter should be born to him she should be given in marriage to Govindu. Instantly Govindu called upon Bháva Náráyana Svámi, the sacred river, and certain trees growing on the bank to be witnesses of the promise. The trees were of a variety strange to the eyes of these southern Brahmans. They returned to Ponnúr, and afterwards the wife of Kásibhatlu bore him a daughter. When she was of an age to be betrothed, Govindu claimed the fulfilment of the promise, but Kásibhatlu looked upon his fair daughter and upon Govindu's crooked form and was reluctant to keep his word. In this strait Govindu called upon the witnesses of the vow to come to his aid and called not in vain. One night, when Kásibhatlu slept Bháva Náráyana appeared to him and upbraided him with his slothfulness in fulfilling a promise made at the sacred shrine. In the morning, when Kásibhatlu awoke, the Ganges itself was flowing past his door and, before long, trees, such as they had seen at Benares, grew on its bank. Warned in time by these witnesses he kept his word and gave his daughter to Govindu, and afterwards a stately temple was erected by the Chola kings upon the spot thus rendered memorable.

Ponnúr.

This legend probably refers to a time when the Tungabhudra appeared or reappeared because of a flood in the Kistna. It is a deltaic channel and must have varied greatly in volume. Now its upper reaches are converted into a canal regulated by sluices and locks, but in July 1882 one saw the Tungabhudra burst all bonds and once more Kistna water flowed past Ponnúr to the sea.

From Ponnúr the road passes through a corner of Répalle Taluq and comes to Appikátla, where, on July 30th, 1882, two school-boys and the Head Master of the Bápatla school were drowned while bathing in the Kistna flood water, the Head Master losing his life in a brave attempt to save the boys. East of the temple, close to the high road, is a slab with inscriptions recording grants by Kulottunga Rájéndra Choda Rája, and another inscription records that part of the temple was built in A. D. 1172. Six miles to the south-west of Appikátla is the town of Bápatla, population 6,086, thirteen miles from Ponnúr, but the last two miles are over heavy sand, very trying for wheeled traffic. At Bápatla are stationed the District Munsiff and Tahsildár, and there is a good Travellers' bungalow, half of which is usually occupied by the Assistant Engineer. Lying in the streets of the town are the carved stones with figures of female furies which Mr. Boswell considered to be of ancient Scythic origin. The temple here is also under the title of Bháva Náráyana Svámi and contains sixteen old inscriptions, of which Mr. Sewell gives a list, from which it appears that most of them date from the time of the Chola kings A.D. 1154. There are two recording grants by Sálva Timma Arasu, Minister of Krishna Deva Ráya in A.D. 1518. The inscription numbered 16 in Mr. Sewell's list is said to bear the date 1214.

Appikatla.

Bápatla.

East of Bápatla lie the villages of Karlapálem, where are large Government plantations of casuarina trees, and Perali with a pleasant beach suitable for sea-bathing. Seven miles to the south-west is the port of Vádarévu, with the office of an Assistant Superintendent of Sea Customs and the substantially-built warehouses of the merchants picturesquely hidden by casuarina plantations and pandanus bushes.

From Bápatla the elevated sand ridge runs south-west parallel to the coast, and on this ridge are several villages of much greater importance than appears from the land revenue accounts. They are inhabited chiefly by weavers, who have in past centuries carried on a thriving industry and even now maintain their ground fairly well against goods imported from Europe. The cloths they weave from their own thread suit the Hindus much better and last many years longer than do the flimsy piecegoods sold in Guntúr with Manchester trade marks on them. The result of this local industry is that hidden in the sand ridge one comes upon villages, Perala, Jandhrapett, Chirála, Vétapalem and Pandillapalle, with an air of long

established comfort that reminds one of the homesteads in the Malabar District, the more so as between the ridges of blown sand there are some oases of green sward with water surrounded by pandanus bushes and *phœnix sylvestris* forming a miniature landscape that makes one almost imagine oneself to be on the west coast of the Madras Presidency. The peaceful aspect, however, of these villages amidst the sand hills does not accord with the nature of their inhabitants, for these weavers are a very independent and turbulent set of men. In default of any others with whom to quarrel, one subdivision of the weavers will quarrel with their own caste people. In 1882 all the weavers joined in objecting to the Kómatis carrying white flags in a procession, and a force of 120 police constables was necessary to escort the Kómatis' procession through the weavers' villages.

Chírala.

At Chirála, population 9,061, eight miles along the ridge from Bápatla, is a Dispensary and at Vétapalem, four miles further, is a Police-station and also a small bungalow, built with teak, by the father of Parnam Séshachellam Naidu, a public-spirited resident of this town.

Vétapalem.

Vétapalem has long been a place of some trade. A temple here is said to have been built by the Chola kings, and Mr. Master in 1679 mentions it as the centre of the weaving industry.

Chinna Ganzám.

From Vétapalem the sand ridge runs south-west past the villages of Pandillapalle and Kadavakuduru and then comes the swampy ground near the Chinna Ganzám salt factory The country here, though to all appearance desolate in the extreme, has several points of interest to the antiquarian. Fragments of stone with Buddhist carvings and Pali inscriptions lie near Chinna Ganzám and in the Kollitippa swamp. On the coast is

Mótupalle.

Mótupalle, now an insignificant fishing village, but identified as the port where Marco Polo landed in A. D. 1290 (see Yule's Marco Polo II. 295, 272, 357). It was much used as a landing place for stores for the French troops at Guntúr a hundred years ago. Near the line of the old Madras

Feringhi Dibba.

road is the spot known as Feringhi or Frángula Dibba, the mound of the foreigners, where there was once a Portuguese settlement. A "dandakavile" says that the Portuguese (or Venetians) were there in 1240, but if so Marco Polo would have mentioned it. About 1580 is a more probable date for

this settlement. Mr. Master passed by in 1679 and says that stones with inscriptions lay by the way. The small fort at Kadavakuduru was occupied as a British outpost about a hundred years ago, when the French at Guntúr were regarded with suspicion.

Pedda Ganzám.

Still more to the south-west is Pedda Ganzám, only 16 miles in a direct line from Ongole. The tidal lock here connects the Kommamúr canal with the salt water coast line, known as the Buckingham canal, which passes south to Madras. Travellers journeying north by this canal come to another lock at Santarévúr "market harbour town," whence there is communication by water with the sea and by road inland to Inkollu on the old Guntúr-Madras road. There are three ancient temples in Santarévúr with several interesting inscriptions, one of date A. D. 1428, the year when the Kondavídu Reddi dynasty ceased, and one recording a private grant as far back as A. D. 1192.

Santarévúr.

Svarna.

The canal passes the village of Svarna which was part of the Venkatagiri Zemindáry until 1873. There are three inscriptions in Svarna, not yet read. A short road connects the south bank of the canal with Karanchédu, an opulent village in the midst of the swamp, where also are old temples with an inscription not yet read. At Kollimerla, where there is another lock, is a granite slab at the entrance to the Vishnu temple with an inscription which no one has yet read, and the same may be said of two inscriptions at Vallúru four miles west of Kollimerla, one on the entrance of the Gopálasámi temple, the other on a stone pillar in a tank. At Chágarlamúdi, where the canal quits Bápatla Taluq, there are old temples said to contain inscriptions. These are mentioned for the information of any traveller on the canal who may have studied South Indian Palæography, but almost every village in Bápatla Taluq has inscriptions not yet accurately translated. Among the most important are probably the inscriptions at Pedda Cherukúru of which Mr. Sewell mentions eight on stone and three on copper plate and they appear to include grants by the Vishnuvardhana, Kákatiya and Reddi dynasties, also one dated A. D. 1209 by Béta Mahárája, perhaps one of

Karanchédu.

Kollimerla.

Chágarlamúdi.

Pedda Cherukúru.

the Jain kinglets of Dharanikóta. There are also fourteen inscriptions at Kommúru, five miles north of Cherukúr, some of which go back to A. D. 1119. Five miles further north is Vangipuram with two inscriptions of the reign of Sadásíva Ráya of Vijayanagar dated A. D. 1556 and 1565.

Kommúru.

Vangipuram.

The old line of Madras road enters the district near Inkóllu, where there is a Travellers' bungalow. There are several old temples here and a curious stone image which Sir W. Elliot and Mr. Boswell consider to be of Scythic origin. The figure wears a Phrygian cap. Mr. Bruce Foote has minutely described the geology of this neighbourhood, especially the outcrops of upper Gondwana gritty sandstones between Pavulúr and Budavada. At Pavulúr also are old temples with three inscriptions not yet read, and some eight stone images in different parts of the village. These are supposed to be of origin prior to the Brahmanical religion.

Inkóllu.

Pavulúr.

There is hardly a village one passes on this road which has not inscriptions awaiting an archæologist. Daggubádu, four miles north of Inkóllu, has three inscriptions, not yet read, and there are two more in Timiritipádu on the right hand. Another is in Vidubalapádu on the left of the road, and there is one in Paratsúru where is a Travellers' bungalow. Two miles south-east of Paratsúru is an inscription on a stone pillar which is referred to in Wilson's Preface to the Mackenzie MSS. and dates from Kaliyuga 2,000 equivalent to B. C. 1101! It is a grant to the Brahmans by Trinetra or Mukkanti Pallava.

Paratsúru.

7.—REPALLE TALUQ.

This Taluq lies on the right bank of the Kistna, extending from the sea to within a few miles of the Sítanagaram and Mangalagiri hills. With the exception of the seas and and of a slight sandstone ridge at Kolakalúr, the Taluq is wholly composed of river alluvium, and in fact it lies below flood level, protected by embankments, as some portions of Holland lie below the sea.

Many villages, however, are situated on mounds a few feet above the surrounding fields, mounds resulting from the great antiquity of these villages or perhaps of artificial construction, in consequence of dire experience of river floods, for when the embankments are breached by a flood the whole area of the Taluq is submerged.

Almost all the Taluq is under irrigation from the anicut channels, and the Land Revenue derived by Government from Répalle Taluq exceeds Rs. 6,00,000. The main canal from the anicut enters the north of the Taluq, and from it is taken eastwards to Vallabhápuram and then parallel to the river the bank canal, an irrigation channel, while from one mile below Duggirála, the head-quarters of the Executive Engineer, is taken the Nizámpatam canal south to the coast. There is a port at Nizámpatam, formerly threatening to rival Masulipatam, but now of small importance. The Répalle Taluq forms part of the Masulipatam Local Fund Circle, and has not yet received that attention to its roads which the large sum it pays in road cess each year entitles it to receive. There is a good road coming from Guntúr and passing across the north of the Taluq from Kolakalúr to the river bank at Aiyalúr, and there is an unmetalled road from Nizámpatam through Répalle to the river bank at Oléru. From Tsandavólu roads go to Bápatla and Ponnúr with a small branch to the lock at Intúru and the old trace of the Madras road has an avenue of trees over sand with an occasional tombstone from Tsandavólu to the river bank at Vellatúru, but Répalle Taluq may well look towards Masulipatam and say *Nimium vicina!* for the road cess has gone to make roads in the Eastern Delta and travellers in Répalle Taluq in dry weather follow village paths through the fields and in wet weather cannot pass at all, the paths being under water.

The usual route taken by District officers entering this Taluq is from Ponnúr in Bápatla Taluq, where the roads meet and are taken across the old channel of the Tungabhudra by a small wooden bridge. From this point the road to Bápatla goes south passing through Chintalapúdi. The road to Tsandavólu goes south-east and comes to Nídubrólu, where is a temple with a stone bearing an inscription recording the erection of the temple in A. D. 1132. From this point a branch road goes due east to Intúru crossing the canal at the lock, where there is a small bungalow used by the Engineers. The main road proceeds south-east to Tsandavólu, a place of very great antiquity. There is a mound outside the village which may on examination be found to have Buddhist remains. The village is mentioned in ancient Hindu ballads and poems. In the temple are four inscriptions, three of which bear dates equivalent to A. D. 1154, 1171 and

Nídubrólu.

Inturu.

Tsandavólu.

1176. Many gold coins have been found here, and in 1874 some workmen came upon a treasure consisting of several masses of molten gold as large as bricks. Since then there have been periodical rumours that treasure had been discovered, and it may be true that in March 1881 two workmen found a number of gold coins, for afterwards some Kómatis, more enterprising than honest, sold with much secrecy brass coins made to imitate ancient gold coins, deluding the purchasers into the belief that these were portions of the discovered treasure. In searching for these concealed hoards, trenches have been dug in the village laying bare the solid masonry foundations of very extensive buildings.

From Tsandavólu the line of the old Madras road goes south-west to Bápatla crossing the drainage channel by a good bridge near Buddám on the Bápatla Taluq frontier. This drainage channel and the canal both enter the salt creek or backwater close to Nizámpatam, population 4,128. This seaport is mentioned by Ferishta under that name, but the English who had a factory on the creek from the year 1611 called it Pettipolee from the neighbouring village of Peddapalle. Mr. Streynsham Master in 1679 remarked that the proper name was Nyshampatnam. This was, of course, many years before the present dynasty of Nizáms of Haidarabad.

Nizámpatam.

The place is now the site of an extensive salt manufactory, and there is an Assistant Superintendent of Sea Customs here, who takes charge of the extensive swamps covered with mangrove (*Rhizophora mangle*) which provide a supply of firewood for Masulipatam. On the beach at Dindi, near Nizámpatam, is a bungalow built by Mr. Rohde, late Judge of Guntúr.

Looking out seawards from this quiet spot one recalls with difficulty a ghastly incident in the history of the port told in the Masulipatam records. At daybreak of a day in August 1769 a Dutch vessel, the *Helena,* bound from Batavia to Bengal, came to an anchor off Nizámpatam. Before noon a boat came ashore with the serang, sixteen lascars, a Negro, nine Malays, one woman and a Dutch gunner. The Malays and some of the lascars at once escaped inland. The boat was soon beaten to pieces in the surf. Four of the lascars went to the Brahman Agent of the Company and reported that about eight o'clock that morning the Malays had taken arms and had killed the Master and two other Europeans

and had forced a fourth European to leap overboard. For some reason they spared the life of the gunner, the only remaining European, and when the tumult was over the whole crew came hurriedly ashore in the ship's boat. The Brahman Agent gravely reports this and a mariner was sent from Masulipatam to take charge of the *Helena* and bring her round to that port.

Répalle.

From Tsandavólu the distance eastwards across country to the Tahsildár's head-quarters at Répalle is about fourteen miles. At Répalle is a ruinous fort which was built in 1705 by the Zemindár whose descendant now inhabits it. The road passes on an embankment through the tank to Petéru, where are some old temples and the remains of another fort of the Mánika Rao family, and then to the river bank near Oléru.

Oléru

At Oléru on the left side of the entrance to the Madana Gopálsámi temple is an inscription of A. D. 1538 in the reign of Achuta Déva Ráya of Vijayanagar. Last century this village was almost wholly Christian and part of the large Church then built is still standing. Because of famine or other troubles about fifty families of Kamma cultivators migrated in 1787 under the guidance of Father Manenti, an ex Jesuit, and settled at Kilachéri in the Chingleput District, where they still form a Telugu Christian colony. Near the Church is an epitaph in French and Telugu on the grave of Ignatius, a native of Pondicherry, who died in 1792, and the old men in the village still remember that the Festival of St. Francis Xavier was kept with some splendour, but now the only Christians in the village are some seven or eight families of Pariahs, who cultivate the Inam land and worship in the ruins of the old Church. The chancel fell in during the Cyclone of 1864.

Kaitupalle.

To the south of Répalle lies the village of Kaitupalle, now much deteriorated by the inundation of 1864, but in former years a well known place. It was part of the old Udayagiri Circar of which the Jupalle family were joint Desmukhs in past centuries, and so did not come under the jurisdiction of the Guntúr Zemindárs. Basálat Jang gave it as a Jágír to his Díván Fattáh Alla Khán, and in 1801 the Collector of Nellore formally restored it to Fattáh Alla Khán and considered it as part of the Nellore District. In 1811 Fattáh Alla Khán died, and in 1813 Kaitupalle was transferred to the Collector of Masulipatam who, in 1828, transferred it to the Collector of Guntúr. It was minutely surveyed by Mr. P. Grant, when Collector.

Potumeraka.

The limits of the adjacent village of Potumeraka include the great spit of alluvial deposit and sand ridges, at the mouth of the river, extending southwards into the Bay of Bengal. It is now more than twelve miles from the village to the southern point of this spit, and the local jest is that a Curnum of Potumeraka, trudging over this wearisome sand with his measuring chain, declared that he could descry on the horizon the white houses of Madras.

Bhattiprólu.

Travelling north from Répalle one strikes the old Madras road at Bhattiprólu, where a few years ago some Public Works Department subordinates, in their ignorance, demolished a Buddhist *stúpa*, marble pillars, central casket and all. (See *Indian Antiquary* for April 1874, III. 124.) Some of the sculptured marbles can be seen in the flooring of a sluice in the channel two miles east of Bhattiprólu over which the road passes near Vellatúru. At this village is a chattram constructed by former Collectors from Choultry funds. Colonel Campbell states in *My Indian Journal* that when H. M.'s 62nd Regiment halted here on April 9th, 1833, there died here Captain Buchan, a Peninsular and Waterloo veteran, but no tomb-stone marks his grave.

Vellatúru.

Kollúru.

Further north up the river bank lies Kollúru, once held by the Núzvídu Zemindár and afterwards by Vásireddi Venkatádri Naidu. The temples have several inscriptions, of which three bear dates equivalent to A. D. 1172, 1173, 1177 in the days of the Chola kings. At Anantavaram and Chulumúru, still further north, are more inscriptions and also at Davulúr and Kollipara. From this the Guntúr road passes through Attota, a village raised on a mound above flood-level and comes to Nandivelagu with old temples and an inscription said to bear a date equivalent to A. D. 1132, but reciting the titles of Pratápa Rudra of Varangal who reigned 180 years after that date.

Kolakalúr.

The road continues through Kolakalúr, where one emerges from the Deltaic alluvium on to the sandstone ridge that extends south-west towards Chebrólu. There are several old inscriptions in Kolakalúr and hidden treasure has been discovered more than once; some gold pagodas were ploughed up in a field a few months ago. On the pillars of the Agastésvara temple are inscriptions of the Chola kings, A. D. 1202, 1241, and on a

slab south of the eastern gateway an inscription, A.D. 1318, recording a grant by a son of the General of Pratápa Rudra. Two other inscriptions, A. D. 1318, 1319, at the south gateway of the Késavasvámi temple record grants by the same man.

Duggirála.

To the north-east on the canal lies Duggirála, the station of the Executive Engineer and the head of the Kommamúr canal. The temple of Késavasvámi is said to have been built by the Reddi kings of Kondavídu, but one of the inscriptions on the pillars is said to bear a date equivalent to A. D. 1134, which is two centuries before the days of the Reddis, so the temple was more probably built by the Chola kings. These kings are said to have erected temples in several villages of this neighbourhood, Chiluvúru, Pedda Kondúr, and elsewhere.

Tenáli.

South of Duggirála, on the Nizámpatam canal, lies Tenáli, the station of a Deputy Tahsildár, whose *Kacheri* is the most incommodious Government office I have seen in India. From Tenáli a road goes west through Angalakuduru to the Chágarlamúdi lock on the Kommamúr canal. In the temples at Tenáli are three or four inscriptions not yet deciphered, and in the enclosure of the temple of Rámalingésvara is a colossal image, Buddhist or Jain. Tenáli was the birth-place of Garlapáti Rámalingam, one of the eight poets who adorned the court of Krishna Ráya of Vijayanagar. On one of the bronze images in the Rámalingésvara temple is a Sanskrit couplet reciting that in the year Súkla (A. D. 1509) this poet performed the marriage ceremony of the God.

The country between Tenáli and Tsandavólu awaits an archæologist, for in almost every village there are inscriptions or copper-plate grants not yet properly deciphered.

8.—BANDAR TALUQ.

Bandar is a name popularly given to Masulipatam itself and it is the official name of the Taluq which includes Masulipatam, population 35,056. There is not much of interest in this Taluq which extends from the Kistna embouchure, including the Island of Divi, past Masulipatam along the coast to the north. A considerable extent of this country still is left uncultivated because of the injury done to the soil by the inundation of November 1st, 1864.

Gudúr, a village four miles inland from Masulipatam, has been

identified by Colonel Yule (Smith's Ancient Atlas, p. 22) as the Koddura of Ptolemy on the river Maesolus, but there is another Kodúr south of this and Anamala Kuduru on the river bank four miles below Bezváda has many inscriptions of the twelfth and thirteenth centuries and may have existed in Ptolemy's time.

Gudur.

In the temple of Agastésvarasámi in Pedana, a village five miles north of Masulipatam, are four inscriptions, one of 1298, three of 1303, apparently by some General of the Varangal Rája.

Pedana.

Avanigadda, close to the river, is the station of a Deputy Tahsildár. On the pillars of the gopuram of the Vishnu temple are five inscriptions of the eleventh century mentioning names of Chola kings.

Avanigadda.

South of this is the village of Talagadda Divi. In front of the temple of Durgámba in the hamlet of Ganapésvaram is a stone pillar with several inscriptions. One of these is a grant by a Chola king with date equivalent to A. D. 1083 and there is another inscription, dated 1231, which gives a very interesting pedigree of a cadet of the Kákatiya family of Varangal, who built the temple of Ganapésvara in that year. It is mentioned that his grandfather founded an agrahāram in the Vélnád, an old name for all the Tsandavólu country.

Talagadda Divi.

In the adjoining Tsallapalle or Devarakóta Zemindári is the very ancient shrine of Srikákulam on the left bank of the Kistna. It is said that this was the place where Brahmans first settled in this District at the invitation of the three-eyed Pallava monarch, perhaps as early as the third century A. D. But none of the inscriptions here,—Mr. Sewell gives a list of 29,—is earlier than A. D. 1088 in the time of the Chola kings. The popular legend about Srikákulam is as follows: In the days of the good King Kodanda Rámanna the officiating priest at the temple kept a concubine and each day when he prepared garlands to place on the image of Kákulasvámi the priest wickedly decked his paramour with the flowers and afterwards offered them to the deity. One day when the king, who was the patron of the temple, came to pay a ceremonial visit, the priest, according to custom, took the garland from the neck of the image and offered it to the king. As Kodanda Rámanna accepted the garland he descried among the flowers a human hair and casting a suspicious glance upon the priest,

Srikákulam.

he asked him how came a human hair into the garland which was on the idol's neck. The priest, not knowing what to say, replied that the image had a lock of real hair behind its head and this was doubtless one of these hairs. The monarch said that he would see this marvel and the priest, on the verge of being detected in his wickedness, silently implored the deity to save him. The king proceeded behind the image and there, to the astonishment of all his Court, saw a real lock of hair growing on the back of the stone idol's head.

The festival at Sríkákulam is held in the month of Vaisakham (May.)

Nídumólu.
Pedda Kallepalle.

At Nídumólu, on the canal, are three inscriptions of the reigns of the Chola kings and at Pedda Kallepalle, to the south-east of Tsallapalle are fifteen inscriptions of which three are of the twelfth and three of the eleventh century, and one is by Kulottunga Chóda Deva Gonkayya in the thirteenth year of the reign of Vishnuvardhana.

The island of Divi at the mouth of the Kistna gives its name to Point Divi where there is a Light-house. This island formerly belonged to the Núzvidu Zemindárs, but was appropriated by the French who built a fort here and cut a canal from the river to Masulipatam. Afterwards Divi was included in the Havéli lands of Masulipatam and was given to Condregula Jogi Pantulu, the Dubash, as a reward for his services. His brother Condregula Venkatarayalu was Dubash under later chiefs in council at Masulipatam and in 1776, took all the Havéli lands on a ten years' lease, which lease was continued to his nephew Jaggappa. In 1807 Divi was given on Zemindári tenure to Condregula Gopala Rao who died on 30th April 1812 and was succeeded by his younger brother Jagannadha Rao. His descendant Condregula Gopal Rao, Zemindár of Divi, died on 16th May 1836 leaving authority to his widow to adopt a son. The Zemindári of Divi was brought to sale on March 25th, 1853, and was purchased for Rs. 25,000 by Government.

9.—GUDIVADA TALUQ.

This is a Deltaic Taluq lying to the north of Masulipatam and comprising within its limits the greater part of that curious depression between the alluvial deposits of the Kistna and Godavári rivers, which is known as the Kolléru lake.

The two copper plates of the early Pallava dynasty mentioned on

page 5, were found in this lake, and legend connects the place with Langulya Gajapati King of Orissa, from 1237 to 1282. The legend states that the Gajapati fort was at Kolléti Kóta on one of the eastern islands of the lake and that the enemy (whether Carnatic or Muhammadan) encamped at Chigurukóta on the shores of the lake and could not reach the Orissa garrison. At last they excavated a channel, the Upputéru, leading the lake waters into the sea and to ensure the success of this enterprise the General sacrificed his own daughter whence the breach is called Perantala Kanama to this day. The waters in the lake decreased and Kolléti Kóta was taken.

When the Settlement Report was prepared in 1860 there was considerable cultivation in the lake by means of lake water lifted by mechanical contrivances to the fields in the hot weather as the level fell. This cultivation was little better than a reserve for the ryots to fall back upon in dry seasons when the river irrigation failed, and it produced only an inferior rice. The Board, in consideration of the exceptional difficulties of this cultivation, carried on at a distance from the ryots' homes, imposed no water rate, although for the sake of this cultivation an escape weir had been built at the mouth of the Upputéru to retain the level of the water. But in Fasli 1279 the lake was brought under anicut irrigation and the Upputéru was left open as a tidal inlet between the sea and the lake.

The cultivation in the lake which is now under the anicut system is peculiar, for the cultivators obtain no proprietary rights in their lands but hold them only on annual leases, which may be revoked if any scheme necessitates that course. There are in the lake 44 villages which by the Survey clubbing some together have been nominally reduced to 27, but some are uninhabited. Gudiváda, the Tahsildár's head-quarters, is about twenty miles from Masulipatam. It is a place of great antiquity, a ruined Buddhist *stúpa* demolished by the Department of Public Works, is to be seen in the middle of the village. Four caskets are said to have been found in it. To the west of the village is a fine Jain statue in good preservation. Further west is a mound, the old site of the town. Here massive pottery, beads of all kinds in metal, stone or glass and Andhra coins have been found. At the temple of Bhímésvara are two inscriptions recording private grants with dates equivalent to A. D. 1237, 1243.

Gudiváda.

On the southern edge of the Kolléru lake is the Deputy Tahsildár's station, Kaikalúru, and to the east is Kaldindi with the remains of an old fort. The fort at Kanukallu is said to have been built by the Reddis. Mussulman coins are found in it. This is the fort taken by Captain MacLeane of Colonel Forde's army on March 3rd, 1759.

Kaikalúru.
Kaldindi.
Kanukallu.

Other places of interest are Mandapádu with a Vishnuvardhana inscription and another of Pratápa Rudra I. and Kantaram where are said to be Buddhist remains.

Mandapádu.
Kantaram.

10.—BEZVADA TALUQ.

The Taluq of Bezváda lies on the left bank of the river Kistna enclosing the town of that name. It includes the Kondapalle range of hills to the north where it is bounded by the Nandigáma Taluq and the Núzvídu Zemindári. On the south it includes portion of the territory acquired by the Vallúr Zemindár.

From Bezváda a good road goes up the left bank of the Kistna towards Haidarabad, and there are also roads from Bezváda to Ellore and Masulipatam; but to these two places the usual communication for nine months of the year is by the canals described in the chapter on Irrigation.

The town of Bezváda (population 9,336) lies on the river bank picturesquely surrounded by hills of the softer or schistose gneiss. The convenience of this place for a ferry across the Kistna would lead one to suppose that there must have been a town here in very early times and many ancient remains have been found at Bezváda, but it is doubtful if any of them are Buddhist. Mr. Robert Sewell, who resided here for some years, maintained the view that the cuttings in the hills overlooking the town mark the sites of Buddhist temples and he read a paper before the Royal Asiatic Society suggesting that here were the Eastern and Western Monasteries visited by the Chinese pilgrim Hiouen Tsang in A. D. 639, but this suggestion was not accepted by Mr. Fergusson, and Dr. Burgess, on visiting Bezváda in December 1881, declined to see anything in the rock platforms on the Telegraph Hill but an old quarry. To adopt Mr. Sewell's suggestion involves that Hiouen Tsang made no mention of the *stúpa* at Amrávati which was certainly then in existence. On the other hand if the

Bezváda.

Chinese traveller spoke of Amrávati as one of the two monasteries the second monastery has not been discovered, and there are no hills very near Amrávati. Mr. Beal's translation of the original text of Hiouen Tsang, as quoted in Mr. Sewell's paper, is here given for reference, but it must be admitted that inaccuracies of topography may have crept into the traveller's narrative and that it is not safe to build much conjecture on any one phrase. The city referred to is Dhanakacheka (Dharanikóta ?) capital of the kingdom of Pinki (Vengi ?)

" To the east of the city, resting on the side of a mountain, is the " Eastern Monastery ; to the west of the city, resting on the side of " a mountain, is the Western Monastery. An early King of this " country constructed here a *chaitya* in honour of Buddha ; he bored " out the river-course, constructing a road through it ; he made in " the sides of the mountain long galleries, wide chambers connecting " them one with another along the whole course of the escarp (*or*, " at the back of the mountain he constructed a cavern in connec- " tion with these chambers)."

In the life of Hiouen Tsang by Hoei-li, M. Julien's translation says ; " A l'est de la capitale, on a construit sur une montagne le cou- " vent (Pûrvaçilâ Sangharáma.) : A l'onest de la ville, on a élevé sur " le côté opposé de la montagne le couvent (Avaraçilâ Sânghârâma). " Un ancienroide ce royaume l'avait construit en l'honneur du Boud- " dha et y avait déployé toute la magnificence des palais de la " Bactriane."

Both works speak of mountains in the vicinity. The monasteries were deserted since a hundred years because the spirit of the mountains had frightened away all travellers. There is also another passage as follows : " A little distance to the south of the city there is a " large terraced mountain : This is the place where Bhávavivéka, the " master of the Sâstras, remains in the palace of the Asuras, awaiting " the arrival of the Bodhisatva Maitréya, that he may see him when " he arrives at perfect intelligence." These are the texts upon which this discussion has arisen. If the traveller had made any mention of the Kistna river it would be easier to form an opinion. His omission to do so shows how little reliance can be placed upon his description of localities.

Two stone images have been found on the western hill and one on the eastern hill, perhaps of Jain origin. Excavations show that there

was formerly a large city on the site of the present town. Mr. Sewell mentions 47 inscriptions with dates from the eleventh century of the Christian era. Situated as it is at a convenient ferry on the river and surrounded by a natural defence of hills, Bezváda was a constant halting place for all the armies mentioned in the previous historical chapters, from A.D. 1023, when the Chola kings obtained this country, down to 1765, when Nizám Ali appeared here and threatened Masulipatam. The hill known in these days as the Telegraph hill formerly ended in an abrupt scarp on the river. The road along the face of this hill was a hundred years ago a gallery with overhanging cliff and was regarded by military men as a defile of considerable strategic importance. After General Caillaud marched through Bezváda and took the Kondapalle fortress on March 10th, 1766, this defile was protected by a lunette or redoubt on the hill which was garrisoned for some years afterwards and of which traces still remain. The overhanging cliff was removed by the D. P. W. who used this face of the hill as a quarry when constructing the anicut.

Two inscriptions at the Kanaka Durga temple on the western hill dated A. D. 1518 give the genealogy for eight generations back of a Kshatriya family. It is said that as early as A. D. 591 four Râjpût tribes came to Bezváda under the leadership of one Madhavavarma, whose lineal descendants, a thousand years afterwards, were Sirdars of influence under the Kings of Golconda, in 1652 established themselves in the Vizagapatam country and in 1713 erected the fort at Vizianagaram where they have since resided. The late Mahárája of Vizianagaram visited Bezváda, the home of his family for so many centuries, and his visit is recorded in a Telugu inscription, cut in imitation of ancient characters. All the Râjpûts in the Northern Circars acknowledge the lineage of this Púsapáti family and regard the Mahárája of Vizianagaram as their Chief.—

The anicut which has been constructed here across the river Kistna is described in the chapter on Irrigation. It is, however, not the only triumph of engineering skill to be seen at this spot. The telegraph wires of the line from Madras to Calcutta are carried across the Kistna from hill to hill in a single span, the longest span of telegraph wire as yet erected anywhere. The wires are fastened to stout teak beams which are held by backstays into the rocks on the hill side. Every day the Telegraph lascars climb the cliffs and inspect these beams. There are three wires independently fastened

to separate supports. On the Sítanagaram hill the lowest support is 366 feet and the highest is 372 feet above the level of the crest of the anicut. On the Bezváda hill the lowest support is 380 feet and the highest 405 feet above the anicut. The distance in a straight line from support to support is 5,000 feet, but the wires of course dip considerably, the lowest wire above midstream being only 66 feet above the anicut level. The Bezváda hill is above the anicut and the Sítanagaram hill below it, so the wires pass over the anicut in a slant and as in July 1882 there was more than 20 feet of water passing over the anicut the wires were then within 46 feet of the flood level. This dip, about 300 feet per pendicular dip in a span of 5,000 feet or 1 in 16, is said to be less than what ought to be given, in other words the wire is screwed up tighter than mechanical formulæ warrant, but there was no alternative except a sub-fluviatile cable. Bezváda is the station of the Superintending Engineer, 2nd Division, of the Executive Engineer Eastern Delta, and of the Head Assistant Collector. The Church Missionary Society have schools here and there is a small Catholic chapel visited occasionally by a priest of the Haidarabad Vicariate.

Among the inscriptions collected by Mr. Sewell in this Taluq may be noted two dated A. D. 1157 in Pótavaram and Jakkampudi villages and one in Senikepádu, dated A. D. 1174, said to be of the Chola kings.

Kondapalle.

The most interesting historical remains in Bezváda Taluq are the ruins of the hill fortress of Kondapalle. The various vicissitudes of this picturesque stronghold have been related in the previous chapters, but a brief summary may here be given. It was built circa A. D. 1360 by Anuvéma Reddi of Kondavídu and was called Kondapalle after the shepherd Kondadu who showed the site to the Reddi king. After the close of the Reddi dynasty the fort passed under the Rája of Orissa from whom it was taken in 1471 by the youthful Muhammad Sháh II. of Kulburga. The garrison revolted about 1476 and in 1477 the place stood a siege of six months at the close of which occurred the episode related by Ferishta. The youthful king ascended the hill to the fort and with his own hands killed the Brahmans who were officiating at a Hindu temple within it. Four years later the encampment at the foot of Kondapālle witnessed the tragic fate of the aged minister Khájá Mahmúd Gaván. After this date the fortress appears to have passed out of the hands of the Muham-

madans. It was taken circa 1515 by Krishna Déva Ráya, but was restored to the Orissa Rájas when the Kistna was made the boundary between their territory and that of Vijayanagar. Before the year 1530 Sultán Qulí Qutb Sháh of Golconda defeated the Orissa Rájas and took Kondapalle which for the next fifty years was the out-post of the Muhammadan power. The sentinels on the walls of Kondapalle could see the cliffs of Kondavídu which still held a Hindu garrison. In 1557 the commandant of Kondavídu actually crossed the Kistna and attacked Bezváda and Ibráhímpatam under the very towers of Kondapalle. Notwithstanding this proximity of the enemy Kondapalle was a favourite residence of Ibráhím Sháh, king of Golconda (1530-1580), but it was during the reign of his great grandson, Sultan 'Abdulláh (1661-1669) that the place was made fit for a royal residence, the "Bala Hissar" being built of Burmese teak. In July 1687 the fortress was treacherously surrendered to the troops of the Emperor Aurangzib. On the 10th of March 1766 it was feebly defended by the forces of Nizám Ali against General Caillaud who took it by assault. The General spoke highly of the strength of the place, but the Engineer, Capt. Stevens, said that it was so extensive that it would require an army rather than a garrison to hold it and suggested that, the object in view being to secure the Bezváda pass, a small work on modern principles of fortification be erected on the plain below Kondapalle. This was not done, but a small detachment of Company's troops was stationed at the foot of the hill until January 1859 when the station was abandoned. The only remaining barrack room is now utilised as a Travellers' bungalow. The town has still a population of 4,289.

Mr. Oram in 1786 wrote as follows of Kondapalle :

"The works are miles in compass greatly decayed and concealed "in many places by the underwood and trees that have been suffered "to grow about them: and indeed the area of the Fort is now a "mere forest of various and lofty trees and the haunt of tigers and "every other species of wild animal. An old pile of Moorish "building, the most finished work I have seen in the Circars and "which was the abode of the Mahommedan Killadars is within the "fort but is now almost entirely destroyed by persons in authority "for the sake of its fine timbers. * * * Many of our officers "and sepoys have been carried off by the malignant Hill Fever that "rages here at a particular season, but it is necessary to have a post

"in this Quarter from the rudeness of the Zemindaries and from its "being on the high road to Hyderabad."

At Ibráhímpatam on the main road is a Travellers' bungalow. The plain between Kondapalle and the Bezváda hills is below the flood level of the Kistna. In 1853 an embankment was erected but the flood of July 1882 breached this embankment and the Kistna water flowed eastwards across country breaching the Ellore canal.

11.—NANDIGAMA TALUQ.

This Taluq lies to the west of the Kondapalle range of hills between the River Kistna and the Nizám's Dominions. It includes the two detached Zemindáris of Munagála and Lingagiri which lie within the Nizám's territory. The river Munéru with its tributary the Varéru and also the Paléru flow from the north through this Taluq and enter the Kistna. The road from Bezváda towards Haidarabad traverses the Taluq from east to west.

The diamond-producing villages of Partiála, Kodavatakullu and Ustapalle, on the left bank of the Kistna, were reserved by the Nizám when the Kondapalle Circar was ceded to the East India Company in 1766. Entering the Taluq from Bezváda a halt is usually made at Kanchakacherla which Colonel Yule identifies as the Konta Kossyla of Ptolemy which was on on the river Maesolus. Four miles to the north is the village of Zuzzúru, mentioned in an inscription of the tenth century (*Indian Antiquary* VIII., 76.) where is the old fort of the Bezváda Zemindárs. Eight miles to the north is Tsavutapalle where is a pillar with date equivalent to A. D. 1222.

Kanchakacherla.

A march of little more than nine miles, crossing the Manéru, leads to Nandigáma, the station of the Tahsildár. Two miles to the east across the Manéru is Rághavapuram with the remains of a fort built in 1686 by Vásireddi Choudári Rámayya. Here is a station of the Church Mission Society with about 800 Christians under the Revd. J. Stone. To the north of this lies the Rámareddipalle hill with some carved stones which may on inspection prove to be of Buddhist origin. The local tradition says that the hill was the residence of a dancing girl, and this seems to be the usual legend about the sites of Buddhist temples in this district.

Nandigáma.

Rághavapuram.

Rámareddipalle.

Higher up the Munéru and on its right bank is Penuganchiprólu which may be the "Palanchennúr near the river" where, according to Ferishta, Sultán Qulí Qutb Sháh defeated an enormous Hindu army circa 1520.

Penuganchiprólu.

To the south between Nandigáma and the river Kistna are several villages deserving of mention. At Munagálapalle and Muppála are inscriptions of the thirteenth century. At Kanchala is an old fort, within which are broken stones bearing five inscriptions, two dated equivalent to A. D. 1185. At Rávulapádu, further south, there are also five inscriptions, and one deserves special investigation as it records a grant to the temple by Kóta Gundra Rája, probably one of the kings of Dharanikóta, but they are supposed to have been Jains. At Munalúr, at the mouth of the Munéru on its left bank, is an inscription with a mythical account of the origin of the stream. Journeying westward from Nandigáma one passes through Peddavaram, where, on a stone south of the village, is a grant of A. D. 1268 in the time of the Regent Rudramma, and arrives at Gudimetta on the river bank. There is here a picturesque old fort said to have been built by the Kondavídu Reddis, but there are four inscriptions on a stone east of the mosque and three on a slab lying near, and four of these seven inscriptions have dates of the Orangal or Chola dynasties before the time of the Reddi kings. Higher up the river, on the north bank, at Vedádri, where there is a temple of Narasimhasvámi, and at Muktiyála, the residence of the Vásireddi Zemindár, are several inscriptions of the thirteenth century which will probably throw light on the local history of that period.

Leaving Nandigáma by the road to the north-west one passes through Navábpet, where is a temple with six inscriptions, three bearing dates of the thirteenth century. On the left hand is Kanakanchi with an old fort and four inscriptions, one as old as A. D. 1146 records a grant by Rájendra Chola. The road passes Kongara Malla, a locality which long bore a bad reputation as the resort of highway robbers. To the right is Bhímavaram, which also has an inscription of date A. D. 1146. The usual halting place for troops on the march is at Shér Muhammadpet beyond which is the village of Anumanchipalle, where, in the Síva temple, are five inscriptions with dates from A. D. 1203 to 1260. Two miles south of Shér Muhammadpet is the flourishing town of Jaggayyapet, (population 10,072). It was formerly called Bétavolu, but Vásireddi Venkatádri Naidu, who enclosed it with

Jaggayyapet.

a wall and invited merchants to setttle here, called it by the name of his father Jaggayya. The town is a depôt for much of the commerce which goes on between the Northern Circars and the Nizám's Dominions or Central India, commerce which would justify the construction of a Railway from Bezváda to Secunderabad.

The road for Haidarabad passes through part of the Nizám's territory and arrives at the detached Zemindári of Munagála. At Tádavayi, two miles west of Munagála, are two inscriptions in the temple of Mallikharjuna, one dated A. D 1300 in the reign of Pratápa Rudra. The other in the time of Annayya Réddi is dated 1306. If the date is 1366 it may be of Anavéma Reddi of Kondavídu, but the Munagála Zemindárs are Reddis and the inscription may relate to one of their ancestors.

Munagála.

In this Taluq there are very many stone circles, which have been noticed in the *Indian Antiquary* IV., 305. There are various spots supposed to possibly contain remains of Buddhist monuments. Mr. R. Sewell mentions Búdaváda, four miles west of Jaggayyapet, Mulkápuram, seventeen miles north-west of Nandigáma, Kokiréni, six miles south-west of Munagála and Nélamarri with Undrakóta fortress to the north-west.

One locality near Jaggayyapet was inspected in February 1882 by Dr. Burgess who found the remains of a Buddhist *stúpa* of date about two hundred years before the Christian era. A description of these remains is given by Dr. Burgess in his notes on the Amrávati *stúpa* published at the Madras Government Press, 1882. Some carvings are of an archaic type and the letters on some slabs are of the character used about 200 to 170 B.C.

From fragments of pillars at the eastern gate Dr. Burgess put together the following inscription which was written in characters of about A. D. 200.

" Success ! On the 10th day of the 6th fortnight of the rainy
" season of the 20th year of the King, the illustrious Purushadatta,
" son of Mádhari hero of the Ikhakus. The mason Siddhartha, a
" resident of the village Mahá Kadurúra, son of the mason
" Nágachandra, a resident of the village Nadanura in the country of
" Kamáka, his mother Nagilini being foremost, and together with
" his wife Samudrini, son Mulasiri, daughter Nágabudhnika, brother
" Budhinaka, wife Chakanika, sons Nagasiri and Chandasiri, daughter

"Siddharthinika, also with his caste-fellows, friends and relations, "erected in all five worshipful pillars, at the eastern entrance of the "great Chaitya of Bhagaván Buddha in the village of Velagiri. "His own charitable gift established for the welfare and happiness "of all sentient beings."

In the path round the *stúpa*, on the west side, was found an image of Buddha on the base of which is an inscription in characters of about A. D. 600 recording the erection of this image by Chandra Prabhá, disciple of Jaya Prabhá Chárya, a disciple of Nágárjuná Charyá.

Appendix to No. XI. Nandigama Taluq.

Dr. HEYNE'S JOURNEY.

Observations made on a tour from Samulcottah to Hydrabad.

My suite consisted of near forty persons: twelve palankeen boys for myself and one massalji: six boys and a massalji for my dubash's duly, four coury coolies to carry my baggage and provisions, one draughtsman, two plant collectors, two peons, one servant, four invalid sepoys, &c. In the night of the 1st of August 1798, I set out with my suite from Condapilly and arrived in the morning at Gave Parteal, where I wished to stay in order to make a botanical excursion to the nearest hills. But my palankeen boys objected to it, because it was a Nizam's village and a Company's village was only four miles farther off where they could procure pots and rice at a cheaper rate, as they are always absolute, or when they are disappointed make one feel it, I went on with them to Cochumchirla. I stopped in a fine tamarind tope at the east end of the village, in preference to the choultry at the other side of it, which was occupied by an Armenian. It is under the fourth division of which Mr. Oakes is Collector.

About 4 o'clock in the afternoon we broke up again, crossed a small river about four miles from it, called Kisera or Baiyala. The buildings in the villages are kept in pretty good repair and the inhabitants seem to be on the whole in comfortable circumstances. Before sunset we reached Nandikum, a good village with a large pagoda, in which the Hindoo hours were regularly struck. An elephant also belonged to it that had been presented by Vassareddy, the Zemindar, to whom the village belongs. The choultry was occupied by some peons of the Zemindar's, who made room however immediately, and procured me all the comforts that the village afforded, a fowl, milk, rice, &c. Most of these kind of people are Moormen, who are paid by their employers by orders upon villages that owe money to the Circar for their kists and from which they get from a quarter of a rupee to a rupee a day until the money is paid. They are usually a set of lazy thieves that would rather starve than work, who cringe in the presence of their masters or any man in authority, and are insufferably insolent to every other person. (Here follows a description of torturing defaulting ryots.)

This was the last place where I met with a choultry in which one might find shelter in the rainy season, provided the rain does not come from the east where it is open. Most of the choultries in the Circars are nothing but places surrounded by mud walls, twelve feet high, thatched with straw, about sixteen feet long and from ten to twelve broad. In the walls are holes for putting an earthen vessel which is to serve as a lamp in the night. In this the palankeen is placed when the weather is rainy or cold and around it flock the palankeen boys. An old dirty fakir, in one of the corners smokes his chillum. Some of the palankeen boys light their cherutes; others sleep and snore; all combine to make it comfortable to themselves, while their master is almost suffocated by a complication of odours.

Finding the country pleasant, I did not go on early in the morning. On the west of the village was a tank lately built, and not far from this tank, under a large tree, I found the Armenian. I invited him to eat a curry and rice with me and he did not

afterwards leave me till I came to Hydrabad. He had with him a great many valuable articles of trade. The small guard I had along with me and my numerous train must have been a great inducement for him to continue in our company.

Between this village and Conchumchirla, I found a kind of stone called by the Gentoos, Guruwintam, with which they polish steel. It is an aggregate of small garnets agglutinated by an imperceptible but very strong cement. They are all of an irregular form, a glassy lustre, are very hard: their specific gravity is only 3·1 ·Probably these stones are detached from the neighbouring hills. Garnets of a regular form and perfectly pellucid are found about Condapilly and Bezvadah and all along the banks of the Kistnah; and formerly, I understand, a profitable trade with them was carried on even to Europe.

About 4 o'clock we set out from Nandikum and passed a large village called Nabobpatnam, about eight miles from it; on the west side of which was a very large tank which cannot be less than three or four miles in circumference. The village seemed to be inhabited by rather opulent people for the houses were pretty good and large; it belonged to Vassareddy and is the best I have seen on this side of Condapilly. From this village we came into a jungle that had lately in part been cleared of its underwood by the Zemindar, to put an end to the many accidents that had happened to travellers from robbers and tigers, with which these jungly plains were infested. On the right hand we passed by a hill called Thieves' Hill, on account of the shelter which it afforded to this description of people, before they were driven away by the Zemindar's sepoys.

The palankeen boys, impressed with the fear of tigers and robbers, made the best of their way and arrived before ten o'clock at Ser Mahommed Pettah about twenty miles from Nandikum. In the morning another traveller overtook us, a Mr. Harding, a young Irishman, who introduced himself with much affability and we soon became acquainted. He was an adventurer or a soldier of fortune; had been a Captain in the Rajah of Travancore's service, and conceived high ideas of his future situation at Hydrabad. Judging from the letters of recommendation he showed me, he had reason to expect that his situation would be at least lucrative· (He was killed in battle a few years afterwards, commanding a large army of Holcar's, just as he had gained a victory over Scindia.) Near this village was a large tank, that watered all the rice fields with which the tope, where we had put up, was surrounded. Indeed it might water all the country to Juggampettah, a large trading village about six miles to the south. I thought the country remarkably pretty; the soil was fertile and nothing was wanting but hands to clear it of its jungle and to till the ground. We went almost round the tank with our guns and killed some quails and ducks. The Armenian on his side was as happy as possible. He stole unawares on a couple of doves and killed them both at once. After our return to our palankeen we took a hearty meal of curry and rice and opened our last bottle of wine.

We left Ser Mahommed Pettah about 2 o'clock and passed through a great deal of jungle that had the appearance of having been formerly cultivated land; for we saw, not only deserted villages and pagodas, but ruined forts and several very large tanks, which, notwithstanding they were out of repair, contained much water, and would be the source of riches in countries supplied with a greater number of hands. Grass was very luxuriant everywhere and my fellow traveller remarked that this country was the best adapted he had ever seen for the breeding of horses. So indeed it appeared at present during the rain; but I doubt whether during the dry months it will have to boast of a single blade of grass.

It was becoming dark when I arrived at Commerabunder, a miserable village, with a more miserable choultry. It had however a fort, if that name can be given to a place of 10 or 12 acres of land, inclosed on four sides with high mud walls and having some ill-constructed bastions in the corners. There was another choultry in the village somewhat cleaner than the one that we occupied; but besides the prohibition laid upon our entering it by the Cutwall, as it belonged, he said, to a neighbouring Rajah, the entrance was so narrow that it would not admit of our palankeens.

I cannot avoid noticing here a circumstance which I consider as strange, that Europeans still suffer themselves to be excluded by the natives from the best places. It is the more surprising that the natives should attempt this practice as neither in their customs nor religion does there exist such a rule as denying admittance to any but a parria. It is wrong in Europeans to suffer such a comparison and much worse to express it even in jest. The Moormen treated the natives very differently; and although now entirely out of power, are still admitted where a European is afraid to show his face.

From this digression I return to Comadabad, where we slept as well as the musquetoes and the fumigations of our palankeen boys would permit us. We set off as soon as it dawned and passed through a great many cultivated rice fields, watered as it afterwards appeared by a large tank near Munagall, which is about twelve miles distant and the last village in this direction belonging to the Company. It has a mud fort and a small garrison commanded by a native officer. This garrison is necessary to protect the villages from numberless thieves that infest the jungle hereabout like tigers. They are necesssary also to keep the communication open between the Company's territories and Hydrabad; the resident of which place keeps a kind of tappal office here. I was visited by a petty Zemindar; the terms having been settled previously that we should speak to each other standing or that he should be allowed to sit down with us. I presented him with a penknife of which they are always in want. When it shuts they consider it as a valuable gift. He has a small Zemindary in the fourth division. He belonged to the Reddy family, one of the most renowned in the annals of the Telinga kings.

We had put up at an old but large mosque that stood on a rising ground close to the village. In front we had a fine large tank; and from the top of the building to which we ascended by a flight of steps, we could see before us a great extent of country, with many scattered hills; the whole covered with an almost impenetrable jungle; while behind us lay the village and a great many rice fields, furnishing a striking contrast between the dominions of the Company and the Nizam.

CHAPTER VII.

GEOLOGY.

The whole area of the Kistna District has been traversed by members of the Geological Survey of India : Dr. Oldham, Messrs. Charles Oldham, W. T. Blanford, King and Foote. The results of their observations have been published in the Memoirs of the Geological Survey. The Palnád is treated in Vol. VIII, Part I, price Rs. 4, the Guntúr country in Vol. XVI, Part I, price Rs. 1-8, and the Bezváda country in Vol. XVI, Part III, price Rs. 2. These publications have maps and many illustrative sections.

The geology of the Kistna District is interesting from more than one point of view. The curiously contorted limestone beds of the Palnád present a stratigraphical problem to the student: the fossiliferous patches in other parts of the District are not far removed from the carboniferous period, and lastly there are good grounds to suppose that the historical gems, the Koh-i-noor and the Regent diamond, were found in this District.

Mr. Foote kindly sketched the following scheme of the formations in this District:—

Recent ...	Blown sands. Soils. Tufa (Kankar). Alluvia. Marine and fluviatile. Lateritic gravels.
Tertiary ? ...	Ippatam Conglomerate (Cuddalore sandstones ?)
Upper Gondwana System.	Pavulúr sandstones = ? Tangellamudi sandstones). Vémavaram shales = ? Rágavapuram shales. Budaváda sandstones = ? Gollapalle sandstones.
Lower Gondwana System (Triassic-Permian)	Núzvídu sandstones= (Kamptí beds.)
Karnúl series ...	Palnád limestones = (? Khandér limestones). Palnád sandstones = (? Banganapalle sandstones.

Kadapa series ...	Slates and limestones of Sudimat Konda and Mélvagu valley. Quartzites and slates of Bíravallapáya, Nekarikallu, Chintapalle and Jaggayyapet.
Gneissic rocks ...	Schistose gneiss of Bezváda, Sattenapalle, &c. Granitoid gneiss of Bellamkonda, Kondapalle and Kondavídu.

The crystalline metamorphic gneiss is the oldest formation, and Mr. King suggests that the flat tops of the gneissic hills all sloping in a plane to the south-east show an old marine floor which has been deeply eroded during the formation of the present valleys and plains. These flat tops are clearly displayed at Mangalagiri, Sítanagaram and Bezváda, and are to be seen on the hills of the same formation all the way north to Vizagapatam.

There are several varieties of gneiss within the limits of the Kistna district, but the Geological Department has not given time to this subject sufficient to subdivide and correlate the different groups of gneissic rock, and indeed, the matter is not of much importance. It may suffice to say that they roughly divide the gneiss into granitoid and schistose, the granitoid being probably older as it has undergone a greater metamorphosis. Of this granitoid gneiss are composed the higher hills in the district, such as Bogala Konda near Vinukonda, Kotappa Konda near Narsaravupet, the Bellamkonda, Kondavídu and Kondapalle hills, with many others of less elevation. In this granitoid gneiss Mr. Foote distinguishes three principal varieties, the hornblendic being most frequent, the micaceous next and then the epidotic. In some rocks, however, only quartz and felspar were visible. An intensely black variety of hornblendic gneiss, which Dr. Heyne and other observers have mistaken for basalt, forms the Bogala Konda, a conical hill formerly supposed to be of volcanic origin, and also Kotappa Konda, while the low rocks immediately north of Guntúr at Lám are examples of ordinary hornblendic granite gneiss. The micaceous and hornblendic varieties are associated in the Kondavídu hills and in the hills between Amrávati and Guntúr. Bellamkonda is an example of the epidotic variety.

The schistose gneiss extends in a broad band from the Nellore District past Vinukonda and Narsaravupet, the band narrowing as it

passes through the Sattenapalle Taluq to reach the Kistna west of Amrávati. It appears to be a later rock as it is not so metamorphosed as is the granitoid gneiss. The Bezváda hills and the Sítanagaram, Undavalle and Mangalagiri hills are composed of a peculiar variety of this rock, whence the geologists have called it the Bezváda gneiss. Mr. Foote describes it as "a rather fine grained "quartzo-micaceous felspathic schist, containing several accessory "minerals, chief of which are garnets of a small size but occurring in "great numbers, and a brown felspar, forming small quasi-nodular "aggregations." Mr. King says it might be termed *murchisonite* gneiss as it is characterised by the presence of this form of orthoclase felspar. The anicut at Bezváda is built of this stone except the cut-stone copings which are of granitoid gneiss from Kondapalle. The connection between this Bezváda or murchisonite gneiss and the granitoid gneiss of the Kondapalle hills, or the granitoid gneiss of the rocks cropping out on the road from Mangalagiri to Guntúr, or the granitoid gneiss of the Nirkonda hill conspicuous with its pagoda to the west of Mangalagiri, has not been satisfactorily established, as no section has been found showing the rocks in contact or even in moderate proximity.

There are but few intrusive rocks in this gneissic area and these few are of little importance. There are trap dykes around Bellamkonda and to the north of Jaggayyapet, the dykes being dioritic in character, many of them distinctly porphyritic. (Perhaps from such a source came the stone used in the temple on a small granitoid hillock near Aminabad, ten miles west of Guntúr, a stone beautifully carved and polished.) There are some quartz veins, the most remarkable being the mass of quartz west of Nekarikallu, and there are quartz veins south of Vinukonda, but no indication was observed of the presence of gold in any of the quartz intrusions.

As regards the probable age of these crystalline gneissic formations geologists cannot as yet venture an opinion, for the formation is azoic and there are no materials to correlate it with formations in other parts of the world, but it may be referred to the Laurentian series, which includes the fundamental gneiss of the Hebrides in Western Scotland.

2. We now pass to a more recent series of metamorphic rocks, to which the name of the Kadapa series has been given by the geological surveyors, a great series of quartzites, slates and lime-

stones which begins with a bold outlier at Nagari near Madras and extends from Tirupati over the greater part of the Kadapa and Karnúl Districts into the Nizám's Dominions, an extent roughly estimated at two hundred miles long and a hundred broad. These rocks are much less altered than the gneissic series, but no fossil has been found in them. The sedimentary character of the formation is, however, abundantly evident and some geologists suppose that it marks the position of a vast gulf or inland sea among the gneissic hills in bygone ages. The frequent presence of well defined ripple marks and great beds of conglomerate in the quartzite confirms this idea. As there are no fossils the relative age of the rock cannot with certainty be given, but it must be vastly older than the Indian carboniferous series (or Lower Gondwana series) seeing that between the two is intercalated another important series of metamorphic rocks, the Karnúl or Vindhyan series on which further north in the Godávari valley the Indian coal measures rest unconformably, so we are safe in attributing a very early period to this Kadapa system, a period as early as the Lower Silurian or more probably the Cambrian series, making it contemporaneous with the slates of Wales.

The deposition of this enormous thickness of rocks, estimated at 21,000 feet, over so extensive an area must have been spread over immense periods of time. To the east of the Dindi river (which joins the Kistna river at the extreme west of the Palnád) the geologists could clearly trace the flat surface of gneissic rock, evidently a great plane of marine denudation. Upon this foundation was deposited the "Kadapa" system. The beds composing this formation have been subdivided by the Geological Department into four groups, and these again into various sub-groups, each great change in mineral character showing a period in the history of this primeval gulf. These sub-divisions were named from the localities where they are well displayed and the names are given here, as these names will be used in describing the Kadapa rocks in the Kistna District. In this nomenclature the term quartzite, itself a fine grained metamorphosed sandstone, includes all the detrital siliceous rocks, such as grit, conglomerate, breccia, &c., and the slates, so called, are an imperfectly cleaved system of rocks which do not break up with sufficient regularity to render them useful as roofing slates.

Kistna group	...	Srísélam quartzites. Kolamada slates. Irla Konda quartzites.
Nallamalle group	...	Kammam slates. Bairenkonda quartzites.
Cheyéru group	...	Palampett slates. Nagari quartzites.
Pápagni group	...	Vempalle slates. Gúl Cheruvu quartzites.

(The reader must not imagine that the Kistna group of strata has any connection with this District. It is so called because displayed in that lonely gorge where the Kistna river flows below Selakonda, past the sacred shrine of Srísélam, before it comes to the Palnád. This group is more widespread than the older groups beneath it and extends far over the gneissic or crystalline floor that underlies this limestone series. The geologists were not certain that it does not rest unconformably upon the lower groups.)

Above this " Kadapa" formation, and resting unconformably upon its upturned edges, is another great series which is called the " Karnúl" and is thus subdivided :—

Khundér group	...	Nandial shales. Koilkuntla limestones.
Paneam group	...	Pinnacled quartzites. Plateau quartzites.
Jamalmadugu group	...	Avuk shales. Nerji limestones.
Banganapalle group	...	Quartzites.

This later or " Karnúl" series is not nearly so thick as the older " Kadapa" series on which it rests.

Having thus classified the various strata in the Kadapa and Karnúl Districts, the geologists came to the Palnád in this District and found it difficult to explain the arrangement of the rocks they found there. Several solutions of the problem are suggested and the subject is discussed at great length in Volume VIII, Part I, of the Geological Survey. I may attempt a slight sketch of the matter.

In the south-west corner of the Palnád we find the sequence of the later Karnúl strata. Red purple calcareous shales (Nandial) overlie

blue limestone (Koilkuntla), beneath which is a non-calcareous buff shale (Avuk) upon a more compact and crystallized limestone (Nerji). Beneath this come traces of quartzite sandstones and conglomerates (Banganapalle) which in places has been worked for diamonds. So far well, this is the Karnúl formation, and Mr. King was inclined to think that the whole area was Karnúl, even up to Jaggayyapet, where the diamond-bearing stratum might be considered to be Banganapalle. Again, on the slopes of Vámikonda, a mountain on the frontier of Palnád and Markapur Taluqs, this formation is underlaid by quartzite (Srísélam) which overlies limestone (Kammam slates) of the Kadapa formation, and all seems to be regular. But if we examine the strata east of Karempudi we find the sequence reversed, for the Karnúl limestone is undermost and the quartzites of the Kistna group above it. The same quartzites can be seen west of Bellamkonda, where they properly overlie limestones which Mr. Foote classed as Kadapa; but in one village in this neighbourhood the limestones both overlie and underlie the quartzite, while further north of this the limestone is overlaid by an immense thickness of slates with several bands of quartzites, which form the great Pulichinta ridge.

The most probable solution of this irregularity is that after the Kadapa and Karnúl formations were deposited, or perhaps after the deposition of the Kadapa, and before that of the Karnúl formation, there came great pressure from the east and that these limestone strata were, by this horizontal pressure, crushed into curves which folded over to the westward. These folds may have fractured, or their summits may have been denuded. Either supposition will account for the inversion of the sequence of the strata and the appearance of the older formation in places above the newer.

We may conclude that the limestone of the ridges west of Bellamkonda, as also the limestone near Nekarikallu, is of the Kadapa formation, and that the limestone in the Palnád may represent the Karnúl formation rolled up in folds above the older Kadapa strata.

The junction between the gneissic rocks and this later series is a great fault or series of faults, as is well exemplified to the west of Bellamkonda, the down throw being on the west or the upheaval on the east. There are also many minor faults which have produced inliers of gneiss among the limestone ridges west of Bellamkonda

and some remarkable outliers of the Kadapa rocks amidst the gneissic rocks, outliers so curious that space must be found for a brief notice of them.

The farthest north is Kangramalla, four miles and a half east by south of Jaggayyapet and there are two west of Achammapet in the Sattenapalle Taluq. The larger of these two outliers forms a low broad-backed hill more than a mile in length and breadth, the surface being bare quartzite of brown and drab colours. It is evidently a dome, or as the geologists term it, an anticlinal curve with a quaquaversal dip, let into the surrounding gneissic rocks by a series of faults. Though cut into by a deep ravine on the north side, the arch of the dome is not cut through and the underlying gneiss is not seen. No point of actual contact with the gneissic rock is seen, but to the north of the dome is a large dyke of dioritic trap of the gneissic series of dyke which is older than the Kadapa formation. North of this dyke is another outlier, also a domoid anticlinal, but of much smaller size, being only about six hundred yards long and two hundred broad, but consisting of bluish-drab and grey quartzites, unlike any of the beds seen in the greater dome. South of the Bellamkonda hill fortress lies another outlier, which encloses the village of Bíravallapáya. It is an elliptical anticlinal dome, let down among the gneissic beds by a series of faults, but the peculiarity is that the top of the dome has been so much denuded that the underlying granitoid gneiss has been exposed in a narrow longitudinal valley, in which stands the hamlet of Bíravallapáya. The dome is made up of four principal beds of quartzite with interbedded slate of the Kadapa formation. On the south-west the slope of the hills displays the bare surface of one of these quartzite beds dipping south-west at an angle of 30° like a fort glacis, but on the other sides of this unsymmetrical dome the slope is from 45° to 60°. The Trigonometrical station on the north end of the dome is 1,379 feet above sea-level. There are other anticlinal faulted domes near Nekarikallu and Vinukonda.

3. The next rocks that claim attention are the patches within this District of formations of the Lower Gondwana series, beds apparently resulting from lacustrine or fluviatile deposits on the older rocks. The age of the Lower Gondwana series, which is the Indian carboniferous series, is not yet absolutely determined, but the lowest beds are of later date than the European carboniferous and probably Permian period, while the fossils found in the upper beds show that

they may be contemporaneous with the Triassic series. The matter, however, is still under discussion, some geologists wishing to limit the age of the Lower Gondwana beds to the Permian and Triassic periods, which come between the carboniferous system and the Rhætic series. Lower Gondwana beds are found only on the northern frontier of this District cropping out between the coast alluvium and the old gneissic hills at Somavaram, north of Núzvídu, where there is a small extent of the sandstones called "Kampti." This small patch is the only representative in the District of the Lower Gondwana series.

From the locality south to Gollapalle, near Núzvídu, Mr. King traced the lower division of the Upper Gondwana series and called it the Gollapalle sandstones. The fossils here found are described by Dr. Feistmantel at page 163, Volume I, of the *Palæontologica Indica*. See also page 211, Volume XVI, of the Geological Memoirs.

An overlying stratum appears east of Gollapalle, which Mr. King distinguishes as Rágavapuram shales, from Rágavapuram, a village in the Godávari District. It seems probable that the patches of the Upper Gondwana series, which Mr. Foote investigated in the Guntúr country, are the equivalents of the more northerly patches. The best example of these Guntúr patches is to be seen near Inkollu on the old road to Ongole. In Part I, of Volume XVI of the Geological Memoirs, Mr. Foote gives a section from the village of Pavulúr to Budaváda and describes at some length the fossils he found there. The different strata above the gneiss floor he arranges thus, as he found them from Budaváda to Pavulúr.

A gneissic floor:

1. Sandstones, pebbly on tops, much weathered.
2. Sandstones, massive, hard, brown.
3. Sandstones, hard, brown, alternating several times with thin shaly beds.
4. Sandstones, shaly, friable, dark buff.
5. Sandstones, gritty, calcareous, full of shells, rather hard and tough when fresh.
6. Shales, various, hard and soft, mottled in parts, generally whitish or light grey in colour.
7. Sandstones, friable, drab pale brown.

8. Sandstones, hard, greenish or bluish black, calcareous, slightly shaly, weather grey or brown.
9. Sandstones, friable, coarse reddish brown.
10. Laterite gravel.

Of these beds Nos. 4, 5, 6 and 8 contain marine shells, Nos. 5 and 6 also plants and No. 9 plants only. This section takes in the whole of the Upper Gondwana series in this Guntúr portion of the District, and bed No. 5 is peculiar, as it is quite unlike any known member of the Rájmahál series elsewhere in India. It is full of shells, indeed in places a mass of shells, as if the bed was a drifted accumulation of shells. Mr. Foote found many fossils in a beautiful state of preservation which Dr. Feistmantel considered to be identical with the fossils found at Srípermatúr, west of Madras, where the Upper Gondwanas are displayed.

This patch near Inkollu is the most interesting of the exposures of the Gondwana series in the Guntúr country, for the surface is so covered with cotton soil that but little of these rocks can be seen in other localities. The lateritic formation overlies this Rájmahál deposit, and thus in each case in which a bed of the Rájmahál shales crops up we find it fringed by overlying laterite.

North of Inkollu there is a patch at Idupulapádu, but the black soil makes inspection difficult. It appears to be a continuation of bed No. 6. Fossils were found in the well sections near Dronádula, west of Idupulapád.

A short distance farther north is a larger patch including the villages of Punúr, Nutalapádu, Gannavaram and Jagarlamúdi. The rock can best be inspected in the bed of the Punúr tank.

A spread of alluvium hides these jurassic beds for about eleven miles to the north, but buffy sandstones appear in the wells of Kopparu, a village on a spur running south from the Kondavídu hills, and also of Karcholu. These beds appear to extend eastwards to join the beds at Chebrólu, for they are still visible in the wells of Goriza Guntapalem and Ravipádu. Their northern extension stops with the gneiss at Chinna Kondrapádu.

Similar beds occur at Guntúr itself, being shown in the wells excavated between the jail and the town. Immediately under the soil occur pale brown sandstones with water-worn gneissic pebbles and particles of detritus, washed down from the Kondavídu hills in byegone ages.

About eight miles south-east of Guntúr, across the alluvial soils, appears a very remarkable ridge, about two miles wide and nearly fifteen miles long, extending from Kolakalúr past Tangellamudi and Chebrólu to Mútnúr. Mr. Foote was unable to obtain sections determining the stratigraphy of the ridge. A sandstone, not unlike that of Guntúr, is exposed in a well south-west of Kolakalúr and may be newer than the red and purple hard sandstones at Tangellamudi or than the mottled purple soft sandstones at Kazipet. The hard sandstones north-east of Chebrólu appear to be newer than the softer sandstones exposed to the south of Gandavaram, a village a mile and a half north-west of Chebrólu. The last appearance of the ridge is a friable buff sandstone in the wells of Mútnúr.

Later than these Gondwana beds comes the "Deccan Trap," the result of enormous volcanic deposits upon the shallow lakes which caused the fossiliferous layers. This Deccan trap is displayed in a most interesting manner near Rajahmundry, but nowhere within this District, for the trap dykes, so frequent at Shér Muhammadpet, near Jaggayyapet, and elsewhere in the gneissic rocks, are evidently of a vastly earlier period of volcanic activity, a period anterior to the desposit of the Kadapa series south of Jaggayyapet.

4. Above the Deccan trap near Rajahmundry but beneath the laterite is a supposedly tertiary formation called Cuddalore sandstone, the origin of which is obscure, perhaps marine, less probably fluviatile. The solitary representative of this formation within this District is a coarse conglomerate which occurs in a very small patch at Ippatam, three miles east by north of Mangalagiri. Mr. Foote was unable to assign this conglomerate to the Gondwana series and suggests that it may be an outlier of the Cuddalore sandstone as it strongly resembles the Rajahmundry conglomerates.

5. We now pass on to the Laterite, so well known in the Madras Presidency, that little description is required. In its typical form it is a porous clay strongly impregnated with iron and it supplies an excellent road material at Madras and Nellore on this coast. But in this District the laterite appears in the form of a thin superficial deposit of ferruginous gravel, usually found as a fringe round the outcrops of Gondwana beds, having been generally denuded from their exposed surfaces, or in detached patches of small extent, as for instance, at Parachúr on the old Guntúr—Ongole road.

The laterite at Guntúr itself is partly gravelly and partly conglomeratic, the latter variety being best seen to the south-east of the town, close to the alluvial boundary. In the town the laterite rests upon the soft gritty sandstone of the upper Gondwana series, but to the west and north-west it overlaps the soft grit and rests on the gneiss. The gneiss which extends from Guntúr to the bank of the Kistna is fringed in places by lateritic gravel, which might be used for that portion of the Great Northern Road. The ridge of Gondwana beds at Chebrólu is also fringed with lateritic gravel, but this fringe is in places hidden by the black cotton soil.

This laterite is undoubtedly of very recent formation. Some observers have stated that laterite can now be seen in course of formation and Mr. Foote found within the laterite on this coast numerous chipped quartzite implements, which shows that the clay has hardened since man inhabited this earth. The most probable explanation of this widespread deposit is that it is not marine or lacustrine, but a sub-aerial formation, due to the rearrangement of marine sands and gravels by rain and streams. The lighter sand and clay would be washed away and the heavy iron clay remaining would form this ferruginous deposit. Many chipped stone implements were found by Mr. Foote in the Nellore country, especially along the course of the river Manéru, but in this District he found some in the lateritic gravel fringing the Ippatam patch of conglomerate and many in a highly Kankarry shingle of gneiss and quartzite at the village of Angalúru Agrahâram, nine miles north of Vinukonda.

6. Next comes another sub-aërial formation, the singular tufa known as Kankar, a name applied by Anglo-Indians to that mass of nodules, composed of carbonate of lime and clay, which forms at the base of nearly every black soil in the country and infiltrates into the crevices of older rocks. Sometimes in the beds of streams it welds together the water-worn stones into a conglomerate and sometimes it is found in massive horizontal sheets or layers, as may be well seen near Yellamanda on the path from Kotappa Konda to Narsaravupet, where the banks of the water-courses are like huge staircases and are not soon forgotten by the unfortunate District officer who attempts to drive a dog-cart over them. In all these forms Kankar is the deposit from water containing carbonate of lime.

7. Above the Kankar (but of older date as the Kankar is a product of infiltration) usually occurs black soil, otherwise called cotton

soil, and designated by the Geologists Regur from the Telugu *regada*. It is a fine black soil, highly argillaceous and slightly calcareous, which in dry weather contracts to such an extent that the surface exhibits cracks often five or six inches across and several feet in depth and in wet weather retains an extraordinary amount of moisture, becoming then singularly adhesive. This soil is therefore to be avoided by a traveller on horseback, for in the hot season the fissures will admit the horse's hoof and in the rains the mass of sticky soil that will adhere to the hoof is worse than balling snow. Dr. Christie dried a portion of regur and then exposed it in a wet atmosphere when he found that it increased its weight by eight per centum. The soil is never more than about six or ten feet in depth when it usually alters into Kankar. It is never found at any depth below the surface, unless where it has been carried down and re-arranged as a stream deposit. It is wonderfully fertile, yielding crops of cotton and millet year after year without manure, but it bears few trees and thus when the crops are off the ground in the hot weather an expanse of black soil looks as desolate as an Egyptian desert and produces the same mirage when the sun is overhead.

The origin of this black soil has been much disputed and there is a choice of theories on the subject. Numerous writers from Christie and Voysey to Carter and Theobald have contended and still contend that black soil is produced by disintegration of volcanic or basaltic rocks. But basalt usually disintegrates into red soil and the black soil exists in South India in localities remote from basalt. Newbold, and others following him, considered black soil to be of sub-aqueous origin, like Nile mud or the deposits in tanks, and Mr. H. F. Blandford actually showed the soil in process of formation in a lagoon near Pondicherry, but this theory could with difficulty account for black soil in elevated areas where it frequently and largely occurs. Hislop was the first to suggest that the black soil may really be of sub-aërial origin and due to the impregnation of certain argillaceous soils by organic matter, and Mr. Foote, writing of the black soil in this District, has adopted this theory and attributes the soil to the former existence of large and thick forests when a moister climate prevailed than now exists. Thus the black soil is the *humus* formed *in situ* by such forests. It overlies all formations indiscriminately and shows no sign of aqueous deposition.

The other soils that are met with among the hills in this District are the direct product of the decomposition of various rocks and

call for no special remark. The red colour of the soil in places arises from the presence of iron in the original rocks.

8. A very great surface of the District, roughly speaking the whole extent from the gneissic hills to the sea, is covered with fluviatile alluvium. The marine alluvium of course underlies this, but they are intercalated along their line of meeting and it is impossible to say how far inland the marine deposit extends. When the Kommamúr canal was excavated sea shells were found in a dark grey clay at Santarévúr in Bápatla Taluq and Mr Peters of the D. P. W. found marine shells and crustacean remains also in dark blue clay in Gudiváda Taluq, twenty miles inland from the present coast line. The alluvial deposit of the Kistna and also of the small streams that flow from the Kondavídu hills is principally washed up black soil. There is, however, a curious difference between the Eastern and Western Deltas of the Kistna, for the Western Delta shows washed up black soil on the surface, but the Eastern Delta shows sand at the surface above the washed up black soil. Colonel Hasted pointed this out to Mr. Foote and showed that the western edge or boundary of this surface sand is clearly marked by a slight ridge. Mr. Foote suggests that the surface sand was placed there by wind action or by storm waves such as swept inland in November 1864.

The Kistna river is a mighty power to alter the face of the country. It is said in its course of 800 miles to drain a surface area of 97,050 square miles, and as a great part of its course and that of its tributaries is through rich soil the flood water is very heavily charged with silt. The rocky bed through which the river flows in the Karnúl District and in the Palnád and Sattenapalle Taluqs of this District does not favour the deposit of much of this silt, indeed the channel which the river has found among the older rocks must be scoured out in high floods, for the average fall of the river in the 295 miles above Bezváda is 3·5 feet per mile, so an immense amount of silt arrives at Bezváda. Experiments show that the solid matter carried by the flood water past Bezváda is $\frac{1}{472}$ of the bulk and as the flood discharge at that point attains the astounding figure of 761,000 cubic feet per second it follows that the Kistna in high flood carries past Bezváda daily enough detritus to form a deposit one foot deep over a surface of five square miles.

Below Bezváda to the sea the fall of the river is only ·66 foot per

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mile and the bed widens out to even three or four miles so in course of time an extensive Deltaic tract has formed between Bezváda and the coast. This Delta slopes away on either side from the elevated river bed so that all that is not protected by embankments is submerged whenever a high flood occurs and thus the deposition of fluviatile alluvium still continues. The Kolléru lake, a depression between the Deltas of the Godávari and Kistna rivers, represents the work still to be done by this alluvium in levelling up the land wrested from the sea by the rivers.

9. The whole coast is fringed with *dunes* of blown sand, the most recent formation and the least interesting in the District. These ridges or sand hills attain a height of from 30 to 50 feet and the belt of sand is sometimes more than a mile in width. In places the sand is bound by spinifex, ipomæa and other sand-loving plants, while the cashew nut bushes (*anacardium*) and screw pine (*pandanus*) make some nooks picturesque enough. The extension of plantations of casuarina trees upon these sands has answered well.

Before quitting this sketch of the surface soils of the District a word must be said about the saline efflorescence, called *chávudu* in Telugu and *reh* in Hiudustani, which throws so much land out of cultivation. This efflorescence consists chiefly of sulphate of soda, mixed with the ordinary chloride of sodium and with carbonate of soda. It appears on the surface of land newly irrigated and renders it worthless for cultivation. The matter long ago attracted the serious attention of Government, and in 1869 Mr. C. G. Master wrote an exhaustive report on the subject. All soils contain salts and all the water draining from soils is impregnated with salt to some extent. Certain salts are assimilated by plants and others are carried off by subsoil drainage, (as we have seen that the carbonate of lime is carried off from black soil to form the underlying stratum of Kankar). If the drainage is sufficient no harm results from the presence of salt, but if the matter remains in the subsoil and salts accumulate there this water will be brought to the surface by capillary attraction and evaporated, the salts contained in it being deposited as an efflorescence on the surface. This explanation shows how it happens that when irrigation is applied to lands that have been fertile under rainfall the water may so clog the subsoil that the salts come to the surface and the land becomes barren, irrigation in such cases proving a curse instead of a blessing to the

cultivator. The remedy is, if possible, to improve the subsoil drainage and to continue to deluge the land with water until the salts are carried off.

As regards the economic resources of the geological formations which have now been described there is not very much to be said. The late Mr. Boswell, Collector of the District, wrote a letter on the subject which caused the Board of Revenue to speak of the extraordinary mineral wealth of the Kistna District, but the Geological Survey and private capitalists have not been persuaded that there is any remunerative opening for enterprise in this part of the country.

G. O. No. 1,129, July 26th 1872, G. O. No. 1,278, September 5th, 1872.

There is excellent building stone to be obtained in many localities. The granitoid gneiss which was used in the old hill forts and in some old temples has stood for centuries and was recently used for the cut stone work of the Bezváda anicut. It is, however, very expensive as the stone cutters work slowly and receive high wages, but when one sees the missionaries in the Guntúr country erecting cheap and ugly brick churches the thought will suggest itself that if some munificent benefactor were to supply the cost a magnificent church could be built with polished granite pillars from the stone close at hand. The stone of the later Kadapa and Karnúl formations also supplies splendid building material, sometimes coloured very beautifully and susceptible of a high polish. Mr. J. Rohde, when Judge of Guntúr, collected some specimens of these marbles which are now in the Madras Museum. This formation furnishes the stone of which are composed the well known Amráyati marbles, some of which are in the British Museum. It is doubtful if this stone will ever become an article of commerce as similar stone can be procured in the Cuddapah District along the line of rail. It might, however, be sent in boats down the flooded Kistna to Bezváda or might be carried by road to the canal and so compete with that borne by the Madras Railway. The hard sandstone of the Chebrólu ridge forms a third variety of good building material. It is easily worked and the red purple and buff colouring renders it highly ornamental. It is found in carvings of Jain origin more than a thousand years old and carved pieces have been built into the northern gate of the Kondavídu fortress. The D. P. W. have used it in some very handsome locks and bridges on the Kommamúr Canal, but now find that it does not resist the action of the sea air near the coast.

The lowest beds of the Lower Gondwana series are the Indian coal measures and an upper bed of that series, as we have seen, ends at Somavaram, only twenty miles from Bezváda. In that neighbourhood, if anywhere, will coal be found in the Kistna District. It has been found near Kamaram, a village about 40 miles east by north of Varangal, Singareni, about 25 miles north of Kammamett, and also at Beddadanol, near Aswaraopet, and elsewhere, so it is not impossible that coal may yet be found in the northern portion of the Núzvídu estates. There is no hope of finding coal near the outcrops of the Upper Gondwana series in the Guntúr country, as these contain no coaly matter and the colouring of the fossils is of ferruginous origin.

Iron is found in many parts of the District. A bed of magnetic iron crops out a little to the north-west of Yerraguntlapádu, a village four miles south-east of Sattenapalle. I believe that in the west of Sattenapalle Taluq there are still three village furnaces in blast and Mr. King mentions three in Núzvídu, but this industry has almost been extinguished by the high price of fuel.

Copper also exists in Vinukonda Taluq as was stated by Dr. Heyne nearly seventy years ago. Mr. Foote visited the old mines at Agnigundala and found that the "pockets" of earthy carbonate have been worked out. The past experience of copper mining in the adjoining Nellore hills is not favourable.

Garnets are very common in the gneiss. They are washed out of the detrital sand near Kondapalle, but are not of much value.

The diamond mines in this District are of great historical interest. In the account of the Muhammadan period it was shown that the District formed part of the realm of the Qutb Sháh dynasty, usually known as the Kings of Golconda, a dynasty which ruled over this part of India from the downfall of the Bahmani Kings of Deccan (circa 1500) until their defeat and extinction by the Emperor Aurangzíb in 1686, a period longer than that during which the Hanoverian dynasty have ruled over Britain. The diamond mines in the Kistna District were under the control of the Kings of Golconda for the whole of that period and those in the Karnúl District would be so after the Carnatic Rájas of Vijayanagar were driven to the southward in 1564. Golconda is a common enough name in the Telugu country, being simply Gálikonda, the hill of tempests, and

is given to several peaks on which the storm clouds gather, but the Golconda which gave a title to the Qutb Sháh dynasty is a hill fortress near Haidarabad. There are no diamonds in that locality and when poets wrote of Golconda's gems and Golconda's mines they were not aware that Golconda was only the residence of the king, where were displayed the diamonds collected in the outlying tracts of his dominions.

The geologists now consider that the true diamond-bearing stratum is in the lowest bed of the Karnúl formation, the layer of quartzite which they have termed Banganapalle, as it is seen near that town in the Karnúl District and is there worked for diamonds at the present day. This Banganapalle bed or matrix is itself a detrital formation and possibly the diamonds have come from an older rock. It is not certain that any diamonds in India have been found in their original matrix, although Mr. King considered that the diamonds he saw at Banganapalle were crystals *in situ* and Dr. Heyne in his tracts has given a coloured illustration of diamonds in their matrix, which however appears to be a pebbly conglomerate. The supposed representative Banganapalle stratum has at one time been worked for diamonds near Tumarakóta in the Palnád and probably may be one of several strata that were worked for diamonds near Kollúr in the extreme west of Sattenapalle Taluq. The Karnúl formation of azoic rocks, however, ends with the great ridge of hills running north to Jaggayyapet and does not account for the diamond mines lower down the valley of Kistna at Partiála, west of Kondapalle, and at Malavalle and Gollapalle in the Núzvídu territory, north-east of Bezváda. The Malavalle and Gollapalle mines are not now worked, but they were in full working order when Mr. Streynsham Master visited the spot in 1679 and were still at work in 1795, the date of Dr. Heyne's observations. They are upon sandstone of the Gondwana series, a formation of very much later date than the azoic rock of the Karnúl formation, among which the Banganapalle quartzite is the very lowest bed, but it has been suggested that the diamond mines or pits were not in this mesozoic sandstone but in the very gravelly laterite, including Banganapalle conglomerate pebbles, which rests on the sandstone. This laterite is of very recent formation and the diamonds have probably been brought down as a stream deposit from the Karnúl or perhaps older rocks. So also at Gani-Partiála. The subject is discussed at length in Volume VIII, Part I, and Volume XVI, Part III of the Geological

Memoirs. See also "The Diamonds, Coal and Gold of India by V. Ball, Trubner 1881," a useful opuscule from which I obtain the history of the Regent and Koh-i-noor diamonds. See also Manual of Geology of India, Volume III, Economic Geology.

Diamond mining in this part of the country may be of great antiquity. These may be the mountains whence came the legends that enthralled us when as boys we read the story of Sindbad the Sailor. Marco Polo, the Venetian traveller of the thirteenth century, and Nicolo Conti, a traveller of the fifteenth century, repeat the myth told in Sindbad about the method of obtaining diamonds by raw meat. Nicolo Conti's travels have been published by the Hakluyt Society, see page 29 of "India in the Fifteenth Century."

From Bizengulia (query Vijayanagar) fifteen days journey north is a diamond producing mountain called Albenigaras,* inaccessible and infested by serpents but commanded by a higher adjoining mountain. "Here at a certain period of the year men bring oxen, which "they drive to the top, and having cut them into pieces, cast the "warm and bleeding fragments upon the summit of the other moun-"tain by means of machines, which they construct for the purpose. "The diamonds stick to these pieces of flesh. Then come vultures "and eagles flying to the spot, which seizing the meat for their food "fly away with it to places where they may be safe from the ser-"pents. **** To these places the men afterwards come and collect "the diamonds which have fallen from the flesh." Mr. Ball offers the very probable explanation that this myth arose from the Hindu custom of sacrificing animals at the commencement of an enterprize or to propitiate malevolent spirits. To this day Hindus believe that demons guard hidden treasure and Dr. Heyne[1] recounts how the workmen in the Cuddapah diamond mines considered that they were under the special protection of the goddess Ammavâru and objected to his approaching on horseback lest that should offend her.

The earliest trustworthy account of these diamond mines is by the French jeweller, Jean Baptiste Tavernier (1605-1689), who made six journeys to India to purchase precious stones. He travelled seven

* Mr Ball suggests that *al* is the Arabic article and that Benigaras is Beirargurh in the Nizâm's territory but it may as probably be Bellam Konda or Gani Kollur for Marco Polo's similar account refers to localities on the Kistna river.

[1] Tracts, page 95.

days eastwards from Golconda, crossed the Kistna, and found himself at the mines of [1]Gani-Coulour evidently Gani-Kollúr or Kollúr, south of Pulichinta and west of Bellam Konda. For Tavernier's account of these mines I am indebted to Mr. Ball's work.

" It is not above a hundred years since this mine was discovered " by a countryman who, digging in a piece of ground to sow millet, " found therein a pointed stone that weighed above twenty-five " carats. He not knowing what the stone was, but seeing it glisten, " carried it to Golconda, where, as it happened well for him, he met " with one that traded in diamonds. * * * However, his report " made a great noise in the country, inasmuch that the moneyed " men in the town set themselves to work and causing the ground " to be searched they found and still do find bigger stones and in " greater quantity than in any other mine for they found a great " number of stones from ten to forty carats and sometimes bigger, " among the rest that large stone that weighed 900 carats which " Mirimgola presented to Aurenzeb."

When Tavernier visited the mine there were 60,000 persons at work, a statement which accounts for the ruins of extensive habitations at this now desolate spot on the river bank.

The story of the chance discovery of a diamond a hundred years previously and the commencement of the mine is the usual story in every locality. It was told to Dr. Heyne at Malavalle in 1795 and was said to have occurred in the Nizám's days, but these mines were at work when Mr. Streynsham Master saw them in 1679 before there was any Nizám. A much older Hindu tradition relates that the advent of the Rájas of Orissa to the banks of the Kistna centuries before was caused by their jealousy at the display of diamonds made by a local Zemindár and there can be little doubt that the Kollúr mines were worked more than a hundred years before Tavernier's date and may be the mines described by Marco Polo and Nicolo Conti. There are large numbers of very old abandoned diamond pits in gritty quartzite beds in the jungles east of the Pulichinta ridge.

The stone of 900 carats weight said by Tavernier to have been found at Kollúr is supposed by some authors to be the famous Koh-i-noor. Tavernier saw this gem on the occasion of the audience

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[1] Gani means a mine and is prefixed to the name of the locality. Gandi means a gorge, pass or valley.

granted him by the Emperor Aurangzíb on November 2nd, 1665, and describes it as having been reduced by the unskilful cutting of a Venetian, named Hortensio Borgio, to 319½ ratis equivalent to 218 carats. This does not agree with the present weight of the Koh-i-noor which is 186⅙ carats, but Tavernier's carat may have been less than the carat now used by diamond merchants. The question is discussed on pages 130-133 of Mr. Ball's book and he also suggests that the stone may have been originally called the Kollúr gem, corrupted by the Muhammadans into Koh-i-noor.

When the Kondapalle Circar was ceded to the Company the Nizám retained the diamond-producing localities at Partiála and elsewhere. At Partiála one account says that the well known Pitt or Regent diamond was found. The workman who discovered it is said to have caused a sore in his leg large enough to conceal the stone and so conveyed it from the mine. It found its way into the hands of Mr. Pitt, then Governor of Madras, but there was much secrecy about the transaction, and one account says that it came from Borneo. Mr. Pitt, the grandfather of the statesman, took it to Europe. It was purchased by the Regent Orleans and is now among the French Crown Jewels.

Mr. King is of opinion that there is a good field for commercial enterprize in the further exploration of the diamond-yielding stratum in the Banganapalle quartzites. The native operators hit upon it by chance and worked it by rule of thumb, but modern workers, with science to guide them, would be in a better position. The greatest obstacle to the successful prosecution of diamond-mining by Europeans in this country would be the difficulty of efficient supervision, a diamond is so very easily secreted. To this difficulty must be added the drawback that the outcrops of the Banganapalle quartzite are often in feverish and remote localities.

It was said above that the only place in this district where coal may possibly be found is near Somavaram, where the Lower Gondwana beds end. For more than thirty years past this has been contradicted by General Applegath, who says that he himself quarried and burned coal near Jaggayyapet. This assertion by General Applegath is attributed by Mr. Medlicott, Superintendent of the Geological Survey, to mental delusion and the documents quoted by Mr. Medlicott certainly point to that conclusion. A brief narrative of the matter may be given.

In 1850 Lieutenant Applegath was in this part of the country as Assistant Civil Engineer and made search for coal near Jaggayyapet. A map is extant which he signed on 18th December 1850 showing five pits that he had sunk. One of these pits is on the left bank of the Paléru, about half a mile above its confluence with the Kistna, and the information given about this pit is " shaft 20 feet " through slate with a soft material below, thickness unknown." Also " Pit No. 3, shaft sunk 20 feet through slate, small but dis- " tinct traces of vegetable deposit at the lowest excavation and a " soft white deposit at the bottom of the shaft, thickness unknown." The map is endorsed, " Lieutenant Applegath's supposed coal sites, " from Walter Elliott, Madras C. S., August 1851."

This was the beginning of the controversy. The plan is headed " marble fields" and the stratum bored through is correctly termed " slate," for these rocks near Jaggayyapet are portion of the great Kadapa and Karnúl formation, which is azoic and of immensely earlier date than any fossiliferous or carboniferous strata. However, it was possible that a local deposit, a " pocket" of coal might have been found among the limestone and slate. But in 1861 Captain Applegath went farther and, while casually remarking that the bituminous rock he had quarried and burnt contained upwards of 30 per cent. of carbonaceous matter, he stated his belief that " these " rocks of the Kistna are of the age of the Indian coal bearing " strata."

In August 1866 Major Applegath applied to Government for assistance in further exploration and now wrote plainly: " I here " most distinctly state than on the occasion of one of my visits to " the locality I have described on the Pálár and Kistna rivers, I " burnt in several large heaps the coal I had quarried, and that I " even carried some and burnt it in the Shér Mahomedpett Bunga- " low compound. I believe that not less than nine or ten tons were " quarried and burnt and that while burning it gave out great light " and intense heat and except that it was much heavier it was not " unlike the Torbane hill mineral." In January 1868 Colonel Applegath went to the ground in company with Dr. Oldham and Mr. C. Oldham of the Geological Survey and Mr. A. J. Stuart C. S. Colonel Applegath could not point out the spot. Dr. Oldham saw nothing but Kadapa and Karnúl rocks and Government in their Order No. 590, dated March 5th, 1868, accepted this conclusion.

Colonel Applegath, nevertheless, reiterated his assertion that he had once quarried and burnt coal and in August 1870 Government gave him a detachment of Sappers and Miners equipped with blasting and boring tools. The Sappers opened out rocks and dug pits 25 or 30 feet deep, but no coal was found, the only result of this expenditure of public money being that Colonel Applegath collected some specimens of the rocks and attempted to identify them with the Indian coal measures, which attempt the geologists ridiculed.

Meanwhile the Geological Survey completed their examination of this tract of country. If coal is there the geologists would welcome the discovery as heartily as would any other officials, and Mr. King did identify the Singareni coal measures lying to the north in the Nizám's territory, but Colonel Applegath once more returned to the charge, and in September 1873 submitted to Government another suggestion to bore for coal as if no professional geologist had ever said a word on the subject. In April 1874 Colonel Applegath indicated on a map the places at which he most desired borings to be made, and these borings were carried out under the supervision of Mr. Vanstavern and Major Hasted, R. E., who were predisposed in favour of Colonel Applegath's views, but failed to find any coal-bearing rocks or any combustible matter. The Madras Government were satisfied as to the completeness of the investigation made. G. O. No. 761, 18th March 1875.

In 1882 General Applegath again addressed the Madras Government, pointing out that the coal measures of India do extend south into the Kistna District, asking how Mr. King, who acknowledged that the stratigraphy of the Kadapa and Karnúl rocks in the Palnád was to him a "perfect puzzle," could be confident that there was no coal there and, finally, once more expressing his opinion that the Jaggayyapet rocks would develop themselves into a coal field extending probably to within 30 miles of Madras. (This must mean that the Kadapa and Karnúl formations in which the geologists found no fossils are to become one vast coal field!) Government declined to re-open the question.

To explain these reiterated assertions by General Applegath, Dr. Oldham suggested that some natives, to please Lieutenant Applegath, placed coal in the pit and then found it. Mr. Medlicott supposes that Lieutenant Applegath did put into a camp fire some pieces of

slate which became ashes, and points out that the "slate with small "but distinct traces of vegetable deposit" in 1850 becomes "bitu-"minous rock with upwards of 30 per cent of carbonaceous matter" in 1861 and in 1866 was coal not unlike the Torbane hill mineral giving out great light and intense heat.

At all events it is clear that since 1851 General Applegath, with every facility afforded him, has not found coal in the Kistna District.

CHAPTER VIII.

IRRIGATION.

The principal object of interest in the Kistna District is the Bezváda anicut, a great transverse dam thrown across the river from hill to hill between Bezváda and Sítanagaram, to serve as the head of an irrigation system commanding almost all the alluvial Delta from Bezváda to the sea.

In the chapter on Geology some figures were given in discussing the formation of this alluvial Delta and they may be here repeated for facility of reference. The river Kistna has a course of 800 miles and the area which it drains is computed at 97,050 square miles. The average fall of the river in the 259 miles above Bezváda is 3·5 feet per mile, but after the stream quits its narrow, rocky bed among the hills at Chintapalle and widens out past the Kondapalle range of hills, the average fall is only 1·5 feet per mile. When it reaches Bezváda, it is confined between two gneissic hills, the width of the gorge being about 1,300 yards. At this point the velocity of the river current in flood is rather more than 6¼ miles an hour, and the maximum flood discharge attains the enormous figure of 761,000 cubic feet per second. The silt carried by the flood water is $\frac{1}{483}$ of the entire bulk. Bezváda is about 47 miles distant in a direct line from the sea, but the river tends to the southward and has a course of 60 miles below Bezváda before it disembogues into the Bay of Bengal. The height of the top of the anicut wall (the crest or sill board of the dam) is 43 feet above sea level. The fall of the river in its course from Bezváda to the sea* is about seven inches in each mile, 0·66 foot is the figure usually taken by the Engineers. It flows along an elevated ridge formed by the deposit of its own alluvium, the ground on either side of this ridge sloping away with a fall of about 18 inches in each mile.

These figures show at a glance the possibility of utilising for irrigating the rich alluvium of the Delta the water that flowed uselessly down the river to the sea. The East India Company obtained possession of the Kondapalle Circar in 1766 and of the Guntúr Circar in 1788, but even before these dates attempts had been made to irri-

gate with the river water. In the Deltaic island of Divi these attempts were rude enough and consisted in securing the flood water in reservoirs almost circular, so level was the land. But on either side of the river below Bezváda were Deltaic channels, perhaps the trace of ancient beds of the river, perhaps drainage channels cut by floods, or perhaps of artificial origin; and by means of these channels water had been led from the river and stored for irrigation in reservoirs on the Deltaic slopes constructed with the ordinary crescent-shaped embankment. One of these channels, the Tungabhudra, commenced close to Sítanagaram and after a tortuous course entered the sea near Nizámpatam. Another channel, the Pulléru, commenced near Bezváda and flowing along an elevated ridge lost itself in the Kolléru lake, that great depression between the Deltas of the Godávari and Kistna, not yet levelled up by the alluvial deposits of these two mighty rivers. (There was an artificial cut from the river to this Pulléru channel at Patamata about four miles below Bezváda, the trace of which was still visible when the anicut was built in 1852.)

In 1792 Major Beatson called attention to the facilities for irrigation in the Kistna District, and next year Mr. Michael Topping, the Astronomer, was sent to investigate the subject. He took some levels, but died at Masulipatam in 1796 before his task was finished, and the project was not again mooted till forty years had passed.

The terrible famine of 1832 aroused attention once more to this subject. This famine is said to have caused a loss of revenue in the Guntúr District estimated at Rs. 2,27,00,000, so even from a purely commercial point of view Government were bound to look for a remedy, and when it was noted that during the worst period of the famine the river was frequently ¾ full, the remedy was not far to seek.

So the question of utilising the river water for irrigation was taken up in earnest and Captain Buckle was deputed to report upon it. In the meantime cuts were made from the river to the channels abovementioned, the Pulléru on the left and the Tungabhudra on the right bank. The cut to supply the Pulléru was made in 1837 at Vallúru, about 15 miles below Bezváda, a sluice with a waterway of 48 feet being constructed, which passed 34 million cubic yards of water the first year. A return of half a lakh was confidently expected, but the actual return was not one-tenth of that sum, per-

haps because cultivation was concealed or perhaps because the ryots did not expect so much water to be at once available. The cut made to the Tungabhudra channel near Sítanagaram was more successful. It was proposed in 1838 but was not carried out till 1846, the cost being Rs. 32,000 and the receipts in the very first year Rs. 37,600.

Captain Buckle's report upon the more ambitious project of throwing a dam across the river itself was dated 1839. Further investigations were made by Captain Best in 1841 and by Captain (now Sir Atwell) Lake in 1847. Captain Lake's views were endorsed by Major (now Sir Arthur) Cotton and were referred to a Committee composed of Captains Buckle, Bell and Orr, along with Messrs. Forbes and Stokes of the Civil Service. Their report was dated January 26th, 1849, was despatched from Madras to London on July 20th, 1849, and the project was sanctioned by the Court of Directors on January 5th, 1850.

The first point to be decided by the Committee was, of course, the best site for the proposed dam. The river Kistna first touches this District below the Ganikonda mountain in the south-west corner of the remote Palnád Taluq, a point only about 80 miles from the sea; but the river flows due north, winds considerably and finally flows almost due south into the sea with a course of 200 miles instead of 80. At first glance, therefore, it would seem that an advantageous site might have been found high up the river, and indeed so early as 1798 Dr Heyne suggested the possibility of irrigating the whole Guntúr Circar from the Palnád, but the intervening mountainous ridges and the deep and rocky bed of the river placed that locality out of consideration. The highest point which came under discussion was Muktiála, some 45 miles above Bezváda, where the river turns round the Pulichinta range of hills, but this locality was unsuitable. The river bed at this point is still very deep, 60 or 80 feet below the lip of the bank: a dam there must be enormously high and would make the water stand back in the streams among the hills causing much damage; and, moreover, the channel would have to be led, at great expense, parallel to the river for many miles, intercepting the drainage of the Sattenapalle Taluq, before it could command any irrigable land.

Attention was next given to Chintapalle, 12 miles below Muktiála, the point where the rocky bed ends and the river widens out, flowing

through a comparatively level plain, but even at Chintapalle the river bed was so restricted that the water was 60 feet deep in the hot weather and 100 feet deep in the rains. Chintapalle was therefore given up[1] and it was decided that until the river arrived within 15 miles of Bezváda it would be impracticable to lead off a channel.

There were several arguments in favour of Ibráhímpatam, below the Kondapalle range of hills. Stone was available; a less massive dam than that required in the Bezváda gorge would suffice, and the level, ten feet higher than Bezváda, would command the whole Deltaic slope. On the other hand it was urged that the dam would be two and a half times as long as that at Bezváda, that stone was at hand only on one bank, that the channels which it was proposed to excavate would not carry water enough for the whole Delta so that there was no benefit in commanding it, and that the cost of leading the channels for some miles parallel to the river would be great. The Committee therefore decided upon Bezváda, the proximity of materials on both banks being an undoubted advantage and soundings showing that the river bed in the narrow gorge between the two hills was not deeply scoured out by flood action, while borings showed sand to a great depth.

Thus Bezváda was selected as the site for the dam and estimates were framed amounting to Rs. 7,49,165. The original design of the works has been greatly departed from, but may here be briefly sketched. The breadth of the river between the hills is 3,860 feet and the depth of the water in summer 6 feet. A massive stone retaining wall was to be thrown across this valley, the crest being 16 feet above summer level and 12 feet wide. The slope was to be 48 feet wide and in rear of the work was to be an apron 90 feet wide. Upon the dam was to be erected a masonry bridge and at each end of the dam it was proposed to place under-sluices so as to create a scour in front of the head-sluices of the main channels on

1 Mr. W. Wilson, C.S., revived the question of an anicut at Chintapalle, but I cannot find that any action was ever taken on paragraph 4 of the Revenue Board's Proceedings No. 6390, dated 8th September 1868. Atlas sheets Nos. 75 and 76 display the drainage of the country and show that a channel led from Chintapalle almost due south past Krossúr and Sattenapalle would command the country between Narsaravupet and the sea, and Mr. Wilson surmised that the water might also be taken north of the Kondavídu range to Lám or Gorantla, so as to command the Guntúr Taluq. But there is barely enough water in the river to supply the present anicut channels to the close of the cultivation season and there would certainly not be sufficient water for two anicuts.

each bank, for it had been found in the Godávari and Cáveri rivers that the deposit of silt above an anicut becomes so great as almost to raise the river bed to the level of the crest of the dam. These under-sluices were to be provided with cut stone aprons in front and rear, besides a rear apron of packed stone 150 feet wide.

The works were placed under charge of Captain Orr, R.E., who wrote his first report in July 1852. Some months were spent in erecting huts and store-sheds, marking out quarries and arranging for supplies of lime and firewood. The Bezváda hill was found to be almost too near the river and the first quarries were opened out on that hill.

Almost before the work was commenced the designs were altered. The masonry bridge which was to consist of 49 arches of 61 feet each, the piers 10 feet thick and the abutment 16 feet thick, was abandoned lest it might unduly restrict the waterway, Captain Orr reporting that the flood velocity was not 5 miles an hour as stated by the Committee, but 6½ miles or even more. It had been intended to erect the head sluices and locks on the Bezváda side of the river in line with the anicut, but it was now determined to place the head sluices at right angles to the under sluices so as to have more scour in front of them, while the site of the lock was moved away from the head sluice and placed in a separate cutting from the river.

The preliminaries progressed, and on December 14th, 1852, everything was prepared to commence building on the head works, but the next day the river rose to 16 feet, broke into the foundations, and put a stop to the work for three weeks. On January 5th, 1853, the Engineers were able to continue the building and sinking of wells, and the work went on fairly through the hot weather, so that by June about 35,000 cubic yards of masonry had been completed. In July 1853 the river rose to 39 feet, topped its banks and submerged the whole Delta. Before this flood it was not supposed that the river above Bezváda ever rose above its banks, and a trifling sum of one thousand rupees had been allotted for an embankment from Bezváda to Ibráhímpatam, but this flood showed that the river, even before the dam was built, could pass round Bezváda hill and outflank the position, so Rs. 23,000 was sanctioned for an embankment to Ibráhímpatam.

During the remaining months of 1853, and in the dry season of 1854, great progress was made, but it was deemed essential that the quantity of masonry allowed in the estimate should be largely increased and that there should be no stint of rough stones, because the velocity of the current far exceeded that at the Godávari anicut, upon which the Committee had based their calculations.

By the end of March 1854 the front retaining wall had been carried entirely across the river to the height of 15½ feet and was backed almost throughout with large masses of stone. In April and May immense exertions were made to deposit more stone, but the weather was very hot and cholera made ravages among the work people. (Indeed the difficulty of maintaining sufficient labour was the great difficulty in the construction of the Bezváda anicut.[2]) In March, April and May 74,000 cubic yards of stone were deposited, and in June a further amount of 10,000 cubic yards. Shortly afterwards a fresh of 31½ feet passed over the work, without causing any perceptible damage. In December 1854 work was resumed and, as the Engineers had now English waggon wheels and cranes, it proceeded very rapidly and was brought to a close in May, Captain Orr sending in his final report on August 9th, 1855, in which he gave the total cost as Rs. 7,48,765.

These figures are stated differently in other official documents, the latest being G. O. No. 723 I, dated 24th October 1881, which quotes the cost as Rs. 7,26,872, of which Rs. 64,336 is deducted as salaries of establishment, leaving the actual cost at Rs. 6,62,536.

It may be explained that Captain Orr was enabled to complete the work within the estimate, although much more rough stone was deposited, because he omitted the slope in rear of the great retaining wall or the covering of cut stone, as it is elsewhere called. The rough stone was procured cheaply from the hills overhanging the anicut, but the cut stone was the harder granitoid gneiss of the

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[2] The following passage may be quoted from a letter written by the Collector of Masulipatam, dated 11th February 1854:—

"During the last three days I have received no less than three letters from the Civil "Engineer, complaining of the daily decrease in the number of forced labourers and urging "vigorous measures to bring up the number to the complement; and this, although every "Tahsildár is under heavy stoppages of pay and has been fined and threatened with "dismissal."

Kondapalle hills, which was quarried, wrought and conveyed to the anicut at heavy cost.

The idea of a masonry bridge having been abandoned, a suggestion for a wooden bridge was now mooted. Funds were allotted and timber was purchased, but this idea also was given up and the traffic still crosses the river by ferry.

The anicut, as completed, may be thus described. Upon wells, 7 feet deep, 6 feet outer and 4½ feet inner diameter, sunk in the bed of the stream, rises a great retaining wall of stone in mortar, vertical on the downstream side and sloping on the upstream side until within 4½ feet from the top of the wall when both sides are vertical. The width of this wall at top is 6 feet with a coping of wrought stone. Its length from wing to wing is 3,715¾ feet, and the height of the top of this great wall, the crest or sill-board of the anicut, was calculated at 20 feet above the deep bed of the stream and 15½ feet above the summer level of the river. This great wall is backed downstream by nearly 400,000 cubic yards of rough stone, in blocks of all sizes, some weighing as much as 6 tons. This rough stone "apron" slopes away downstream for 257 feet. In it at a distance of 100 feet from the great retaining wall is a second retaining wall, 3½ feet deep, the top of which is 6 feet lower than the crest of the great retaining wall. In the space between these two walls the surface of the apron is roughly packed with stone on end, as tightly fixed together as possible by quarry rubbish rammed into the interstices: below the second retaining wall the surface is of large rough stone.

On each flank of the anicut is a set of powerful scouring sluices, consisting of 15 vents of 6 feet span, with their floor 8½ feet below the crest of the anicut. Above the anicut on either bank are the head sluices and locks of the Deltaic channels, which are used both for irrigation and navigation. The head sluices on the left bank are 5¼ feet and those on the right bank are 6 feet below the crest of the anicut. Higher up the banks than the head sluices are the locks of the canals, 16 feet wide and 160 feet long from gate to gate.

The canals are closed for excavation of silt during the hot season form March 1st to June 1st. About the first week in June water comes down the river and the river remains in flood usually from the middle of June to September or October when the river becomes low

and it is difficult to keep a sufficient supply of water in the canals until March 1st, the date of closing. It was mentioned that when the river is level with the crest of the anicut there is 5½ feet of water passing into the Masulipatam Delta and 6 feet into the Guntúr Delta, but the Engineers find that the Deltas require 8½ and 8 feet during the cultivation season and therefore to keep the level above the anicut, a rough dry stone wall about 4 feet high is erected on the crest of the anicut in October or November of each year and when March comes round the stone is utilised in repairing the inevitable holes in the rough stone apron, so that the crest of the anicut is left clear again before water comes down the river in June. This simple expedient of a dry stone wall suffices, but it is under contemplation to raise the water level about three feet by means of shutters, which will cost Rs. 1,30,000.

In September 1874 the river rose 19 feet 5½ inches over the crest of the anicut, flowing upon the roadway above the Sítanagaram head sluice and over the roadway above the Bezváda head sluice. This very narrow escape warned the Engineers that the head sluices are too low for safety and the parapet walls were raised at a cost of about Rs. 2,000. This, with the cost of screw shutters for the sluices, makes an addition of Rs. 21,157 to the cost of the anicut and the total is Rs. 6,97,410 according to the G.O. of October 24th, 1881.

The flood of Friday July 21st, 1882, was yet higher, for the level at the Sítanagaram gauge stood for some hours that day at 20·70 feet over the crest of the anicut. It is curious that the level at the Bezváda gauge was seven or eight inches lower, although a fierce west wind was blowing across to that shore carrying the spray of the anicut like steam, but the set of the flood from the Ibráhímpatam embankment was towards Undavalle village and the water seemed thus to be banked up a little against the Sítanagaram head works. The Ibráhímpatam embankment was breached and the flood water passed into the Buddaméru and so to the Kolléru lake. The river embankments below the anicut were topped by the flood which breached badly the Masulipatam canal, the flood water appearing even round Masulipatam town. The Sítanagaram head works stood although the river was nearly over the lock gates and the parapet of the roadway, but the river unfortunately found a weak place at the crossing on the left bank of the canal at the south of the Síta-

nagaram hill and there pouring into the canal made an enormous breach, two large banian trees (*Ficus Indica*) being deposited in the canal as if they were small bushes. The canal rose 2' 6" over the first lock at Duggirála, whereupon the Engineers cut the left bank there, letting the water flow over the country. It met the flood water coming through the breaches of the river embankment and all Répalle Taluq was submerged. There was 4' 6" of water in the streets of Répalle town.

In proceeding to describe the various canals which form the existing irrigation system in the Delta it must be avowed that their history and early financial accounts are in a very tangled maze. While reading the records which refer to the construction of the anicut the thought would occur that the Engineers paid more attention to drafting a scheme that might be sanctioned than to devising a comprehensive scheme for the irrigation of the whole Delta, a project which, however masterly its design, would probably terrify Government and the Court of Directors by the magnitude of its cost. This idea is strengthened when one observes the piecemeal way in which the canals were excavated, economy being evidently the first consideration and the accounts being sadly complicated by payments for new work made from funds allotted for repairs or for an entirely different work. An attempt to unravel these accounts is made in G. O. No. 723 I, October 24th, 1881.

The Masulípatam canal was commenced in 1852 at the same time with the anicut. An old trace of a cutting was visible from Bezváda to Patamata, the nearest point of the Pulléru and this line was followed. The first idea was to make the cutting in this four miles dead level, but afterwards it was given a slope of three inches in each mile. A volume of water was thrown from the Bezváda flank of the anicut through this cutting into the Pulléru and followed its course for eight miles to Veyúru. In 1854 it was proposed to cut a new channel from this point, Veyúru, to tide water at Mopadévi, along the river embankment, and to establish communication with Masulipatam by means of the old Chinnapuram cutting which the French had dug a hundred years previously. This proposal was, however, abandoned and the canal was continued in a more direct line to Masulipatam, where it ends at the Fort. This very beautiful canal is the highway for traffic between Bezváda and

Masulipatam during the nine months it is open. The following figures show the fall in the 48 miles of its course.

			Feet.
Crest of anicut	...	...	—
Floor of head sluice	...	...	5½
13 miles at 3"	...	...	3¼
Kankipádu lock	...	...	7
13 miles at 3"	...	...	3¼
Viranki lock ...	...	...	8
10 miles at 6"	...	...	5
Nidamolu lock	...	...	6
6 miles level ...	...	...	—
Ankumarru lock	...	...	5
6 miles level	...	...	—
			43 Feet.
Tidal lock ...	...	...	7½ Feet.

Near Ainempudi there is an under tunnel carrying the drainage water under the canal. When the canal approaches Masulipatam it has to pass over a series of ridges and depressions running parallel to the coast which form extensive swamps. Over the most formidable of these the canal is passed by an aqueduct over an under tunnel of 12 vents of 8 feet. This aqueduct contracts the canal at that spot to a width of only 8 yards. The tidal lock at Masulipatam was finished in April 1863 and in June of that year the whole length of this fine canal was opened for traffic.

The Ellore canal which connects the Kistna and the Godávari system was commenced in October 1854. There is a fall of 4" per mile for 11 miles as far as the lock and escape weir to supply the Bodaméru stream. From that point the fall is only half an inch per mile. The Kistna commands the canal as far as the Ellore lock, which is tastefully built of a red sandstone, symmetrically arranged, and has a drop of 8' but the difference of level between the Kistna water on this side and the Godávari water on that side of the lock is greater than this 8' drop.

The Ellore canal crosses all the drainage which flows from the north towards the Kolléru lake and its construction was a very difficult matter, restricted as were the Engineers in expenditure.

The first trouble was with the Bodaméru, a violent little river which, when in flood, carries down immense quantities of sand. It was diverted and passed under the canal below an aqueduct. At the lock at the 11th mile an escape weir discharges the surplus canal water into this riotous Bodaméru which flows down to the Kolléru lake. Beyond this point the canal has to cross all the drainage from the Núzvídu territory, which abounds in small tanks, most of which are in bad order, so that when a heavy rainfall comes they all breach together and the rush of water towards the sea carries everything before it. This was shown in September 1862 when 11 inches of rain fell in 48 hours. The Engineers had provided in 15 miles of canal 5 tunnels giving a waterway of 50 feet, but this was wholly inadequate. Out of 76 reservoirs 63 had breached and the canal was almost obliterated by the water which swept across it. At one spot 1¾ miles of bank was carried away. The cost of constructing tunnels sufficient to give passage to such a flood would be enormous and, as a cheap device, Colonel Anderson suggested inlets and outlets to let the water pass across the canal. These were constructed of substantial masonry at five points along the canal, the crest of the wall being 4½ feet above the bed of the canal, and upon the wall was erected an earthen bank calculated to give way when the water rose 2¾ feet above the crest. The length of these inlets is 185, 150, 100, 75 and 50 feet respectively, and in addition to these inlets there are two escape weirs at the 10th and 19th miles from Bezváda of 8 and 4 vents which are calculated to carry off 5½ inches of rain falling over 60 square miles in 24 hours, so that the inlets and outlets will be called upon only in an exceptional rainfall.

Some irrigation was established under the upper reaches of the Masulipatam canal, under the Pulléru and Bodaméru streams and under Ryves' canal, (a canal which formerly was taken off from the 7th mile of the Ellore canal, but now is taken from the main canal, 51 chains below the anicut). In 1862 the Government of India insisted upon the preparation of a complete scheme for the irrigation of the Delta, and this was sketched out by Colonel Anderson. His proposals were to widen the main, Ellore, Masulipatam and Ryves' canals, to excavate a channel from Pámarru to Gudiváda and to continue the Pulléru into the Bantumilli canal. It appears that before 1864 twenty-four lakhs had been spent upon works and 190,000 acres were irrigated. Colonel Anderson proposed to spend 31 lakhs more irrigating a total of 470,000 acres. This scheme was

to be carried out by an annual expenditure of 2½ lakhs. The details are given in G. O. of 24th October 1881. The Government of India in 1867 appears to have again asked for a comprehensive scheme and in 1876 Colonel Mullins and Lieutenant Campbell partly prepared the desired scheme, as appears in G. O. No. 3528, dated 22nd December 1876, but the sanction of the Government of India was withheld until the submission of the entire scheme.

We now pass from the Masulipatam side of the river or Eastern Delta, as it is called, and describe the canals on the Guntúr side, or the Western Delta. It was mentioned above that even before the construction of the anicut, a cut had been made from the river into the Tungabhudra channel. As soon as the anicut wás built the water was taken through the Sítanagaram head sluice into this channel and so rendered immediately available for irrigation. The Sítanagaram head sluice is 6 feet below the crest of the anicut and 37 feet above sea level. The channel for seven miles of its course was widened and was then continued for six miles further almost due south to Duggirála, the head-quarters of the Executive Engineer in charge of the Western Delta. This 13 miles is called the main canal, but some confusion arises from old records terming it the Nizámpatam canal. The fall is 3" per mile. At the 12th mile is the head lock of the Kommamúr canal and at the 13th mile is the head lock of the Nizámpatam canal.

The Nizámpatam canal begins at this lock 33' 9" above sea level with a fall of 7½ feet. There are two nine mile reaches with a merely nominal fall to the locks at Kuchipudi and Intúru. Five miles below Intúru commences the same trouble with drainage intercepted by sandy undulations that was experienced near Masulipatam, but here the difficulty was met by giving the canal stout banks 12 feet high and 15 feet wide at top and by cutting openings in the sand ridges so that the drainage could flow into the sea parallel with the canal. It was proposed to give the canal a fall of 4" per mile in the 13 miles between Intúru and the tidal lock, but it was found that across some of the depressions in the sand ridges the canal must be led on a high embankment and it was cheaper to construct a lock at Nallavada, 6 miles beyond Intúru, with a drop of 5½ feet. The sill of this lock is about 2 feet below sea level. The tidal lock at the Nizámpatam creek has a drop of 7 feet, so its lower sill is 9 feet below high water. The fall of the tide is about 3 feet. This

Nizámpatam canal is at present only a navigation line: the irrigation is carried on by means of two parallel channels, called the East and West side channels, taken off from the head at the 13th mile below Sítanagaram.

The Kommamúr canal had been partly excavated as an irrigation channel even before the construction of the anicut and Rs. 38,100 was spent upon it in 1858-9, but it was not until 1877 that this canal was, as a Famine work, continued to meet the Buckingham canal, completing the line of water communication with Madras. The head of the canal is at the 12th mile below Sítanagaram. The winding course of the old Tungabhudra channel is struck and followed for 8 miles to the lock at Chágarlamúdi, the first village of Bápatla Taluq. The old line of the Tungabhudra from this point goes south past Ponnúr to the sea, but the canal is excavated with a south-westerly course towards Pedda Ganzam on the Nellore frontier. At Chebrólu bridge ten miles from Guntúr a considerable amount of traffic quits the canal for Guntúr and the Local Fund Board were anxious to erect a quay wall at this spot, but the Revenue Board struck the allotment out of the Budget considering that it ought to be a charge on navigation receipts and not on road fund. The next lock is at Kolimerla constructed of the very handsome Chebrólu sandstone and another lock has recently been constructed at Nallamada. After passing the Santarévúr lock, the canal ends at the Pedda Ganzam tidal lock 56 miles from Duggirála, where it joins the Buckingham canal.

In 1856 it was proposed to lead off from the main canal a channel similar to the Ellore canal, to skirt the Western Delta and to cross the drainage from the uplands of Guntúr and Narsaravupet Taluqs. This canal received the astounding title of the canal from Kistna to Karnúl, (perhaps with some idea that it might at the river Pennéru meet the Irrigation Company's canal) ? Its head was some six miles below Sítanagaram and it was to wind westerly round the foot of the Mangalagiri hill, pass 3 miles south of Guntúr and meet the East Coast canal near Inkollu. Rs. 110,000 was spent on this canal in 1857-9 and it was excavated as far as Nambúru village and irrigated some extent of land in Faslis 1267-8. The fall was only half an inch per mile so this canal was not well adapted for irrigation and the line was altogether abandoned for the Kommamúr canal which was much cheaper to excavate and saved four miles of distance. There has been much correspondence about

this abandoned high level canal. The seven miles of excavated dry ditch incite the neighbouring cultivators to occasionally ask if water will never again flow along it and they offer 14,800 acres to be irrigated under it. The fall of half an inch is very little to convey 29,600 cubic yards per hour and the water is wanted elsewhere in the Delta, but when the main canal is widened and a head of water is available, it might then be worth while to remember that here is a channel ready excavated and irrigable land below it. (In the flood of July 1882 water flowed down this canal and escaped by the west of Kolakalúr village towards Sékúr and Chágarlamúdi.)

At Rávendrapádu, 8 miles below Sítanagaram, is taken off the Bank channel. Before 1853 several reservoirs in Répalle Taluq received a supply by cuts from the river. After the flood of 1853 an embankment was raised along the river and this cut off the usual source of supply of these tanks. To afford them a supply all the excavated pits behind the embankment were connected and water was led into this channel by a cut from Rávendrapád, 7 miles to the river embankment at Vallabhápuram. Thus was formed the Western Bank channel, one of the most remunerative in the whole Delta. It was cheap, for most of the excavation had been charged to the embankment and as it ran behind the embankment along the elevated ridge of the river it crossed no drainage and required no expensive masonry works. At Rávendrapádu it is 75 feet wide and its total length is 47 miles to the point where it tails off into the river near the sea.

Detailed estimates for an expenditure of ten lakhs on the Western Delta were submitted to the Government of India with Madras G. O. No. 3,572, dated 19th December 1874, and the work of widening the main canal is now in progress.

Considerable expenditure has been incurred on river embankments and in excavating or diverting drainage channels. The total cost of the whole irrigation system, when completed to command the 470,000 acres of Colonel Anderson's scheme is computed in G. O. of 24th October 1881 at Rs. 1,38,99,784 for direct charges and at Rs. 1,66,70,813 if indirect charges, such as Leave and Pension allowances or Interest, be admitted. The Board of Revenue in G. O. No. 951 of the 8th February 1881 estimated the gross revenue derivable from the anicut at Rs. 13,94,000. Deduct maintenance and collection charges Rs. 4,52,868 and there remains

a net Revenue of Rs. 9,41,132, which is equivalent to 6·77 per centum on the direct expenditure or 5·65 per centum on the total, including indirect charges.

The value of this work, however, is not to be estimated by any such balance sheet, for even if it did not repay Government one per cent. it would be worth while to have constructed it as an insurance against such a famine as that of 1832. Moreover it adds to the wealth of the community, for only a portion of the increased yield of the soil goes as water rate to swell the exchequer receipts.

The quantity of water calculated for irrigated land is 2 cubic yards per acre per hour. That actually delivered is now in the Eastern Delta 1·93, and in the Western Delta 1·80 cubic yards per acre per hour.

In 1869 the decrease of irrigated land under the anicut aroused attention and Mr. C. G. Master, an officer who had served in the Masulipatam and Guntúr Districts, was sent to investigate the subject. A summary of his report is given in Board's No. 5,022, dated 25th July 1870. The ryots had been too eager to take the anicut water in the years following its construction and the channels could not carry water sufficient for all the land. When the ryots found that the water supply was precarious and that in some instances the land had been rendered unfit for cultivation by the saline efflorescence the water brought to the surface, a reaction set in which was hastened by the disasters suffered in the cyclone of November 1864 and by the introduction in 1865 of the new Settlement rates of assessment. The Board recommended that the ryots be allowed free option to take or relinquish water and that "with "regard to Soudoo which is a real evil, though its extent has been "much exaggerated, the Board propose that water for flooding "land so affected be given freely and without payment so long as "it continues barren."

The total length of canals open to navigation will be 348 miles, and it is estimated that the receipts will amount to Rs. 96,000 per annum, or Rs. 237 per mile.

The following are the statistics of navigation in the year 1880:—

Number of licensed cargo boats	698
Tonnage of ditto	13,123
Number of passenger boats	85

Rafts	1,002
Receipts (licenses and tolls)	23,834
Maintenance charges (including interest) ...	41,787
Number of trips by laden boats	6,826
Tonnage	101,446
Ton mileage	3,230,187
Value of goods	7,463,571
Number of trips, empty boats	3,771
Number of trips, passenger boats	8,864
Passengers carried	130,207

In addition to the irrigation under the anicut, there is a trifling amount of irrigation from wells on the banks of the Gundlakamma river and from wells and under rough stone dams in the Nagiléru, also to a small extent under the three rivers in Nandigáma Taluq.

At para. 40 of Mr. Wilson's Report, printed in Board's No. 1628, dated March 9th, 1870, will be found the statistics of the 268 tanks in the five inland Taluqs of Guntúr, and in paras. 92, 93, 94 of Mr. F. J. Morris' Report, printed in Board's No. 1517 of 17th October 1802, is an account of the tanks in the Nandigáma and Bezváda Taluqs, but the extent of land irrigated by these small rain-fed reservoirs in the uplands is inconsiderable. The nominal receipts to Land Revenue are Rs 85,000, but last year Rs. 31,000 was remitted, because many of these small tanks are in bad repair and only Rs. 54,000 was credited to Government.

The difficulty is that from the point of view taken by the Account Branch of the Department of Public Works to repair these tanks is not remunerative, and thus the sums of money granted for their repair are usually quite inadequate, but the local officers see that there are many other considerations besides the irrigation balance sheet of each reservoir. These tanks keep up a supply of water for the villages and for cattle, and this stored water to some extent benefits the adjacent wells. In the hot weather it must be an advantage (second only to that which would be afforded by forests) to have the expanse of dry parched plain relieved here and there by a few acres of green vegetation under the small tanks. If these upland Taluqs belonged to an enlightened individual proprietor the probability is that he would keep in repair the small rain-fed reservoirs without looking too closely to the statement of receipts on the land irrigated. A proposal to give over to the cultivators the smaller tanks, on the condition that they repair the tanks and pay dry rates for the land irrigated, is at present under discussion.

CHAPTER IX.

RELIGIONS.

BRAHMANICAL.

There are no Buddhists or Jains now in this District which contains so many traces of their presence in past ages. Some traditions still linger among the people of the ruthless persecution of the latest holders of the religion of Buddha, and the extermination must have been thorough, for the religion has completely disappeared from this part of India. The Brahmanical religion, therefore, which is followed by the vast majority of the Hindus, is the longest established of the religions now existing in this District, as it is the most widespread; but, before describing it, some mention may be made of customs prevalent among the Hindus which appear to be survivals of the form of faith prevalent here in the ages before Buddhism became the established religion, to yield to the tenets of the Jains, and they in their turn to the Brahmans. As has been already mentioned, the first inhabitants of this country were the prehistoric men who built the cromlechs or kistvaens, but of their religion we know nothing except that the care they bestowed upon the sepulture of their dead would show a belief in a future state. Next came aboriginal tribes of hunters, the *Sabarae* of Ptolemy or *Savuras* of the present day, the progenitors of the Chentsus and Yerikalas we see now in this District. Their religious observances included the idea of sacrifice, often of human sacrifice, and this practice of sacrifice has come down to this time and seems to be deeply rooted among the lower class of Hindus. Immense numbers of sheep or goats or even fowls are killed at times with sacrificial rites, and this often is a ceremony with which Brahmans have no concern. The worship of serpents and trees and the facility with which the ghost of any deceased person who was held in awe by the villagers becomes a malevolent deity to be appeased by offerings,[1] these and many other customs appear to be survivals of very ancient beliefs in no way connected with the sacred books of the Brahmans.

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[1] Mr. Sewell found some curious instances of this in the Palnád.

These sacred books upon which the religion taught by the Brahmans is founded are called the Védas and were arranged in their present form by an author named Vyása in the centuries before the Christian Era. The ritual of these Védas differs considerably from that now practised by the Hindus. One supreme spirit was recognised and the worship appears to have been domestic, with invocations of the primary elements, the Sun, Air and Fire. There is no trace of adoration of images. When the Brahmans, or, to speak more correctly, the Aryan immigration which included the Brahmans, came from the north into this part of the Peninsula and in course of time succeeded in expelling the Buddhists and Jains, their religion had somewhat lost the simplicity of the Vedic ritual. Brahma the Creator, Vishnu the Preserver, and Siva the Destroyer, formed the Triad, with their respective consorts, and the Puránas, which were written probably between the eighth and twelfth centuries after Christ, added a bewildering multiplicity of legends and ritual, which few Europeans have had the patience to investigate.

Brahma the Creator, is not directly worshipped, and most Hindus range themselves as worshippers either of Vishnu or of Siva. In this District the numbers of Sivites and Vishnuvites are almost equal. The distinction can be seen at a glance by the mark made of ashes and pigment which a devout Hindu places on his forehead every morning at his ceremonial ablution before the morning meal. The followers of Vishnu wear this mark on the forehead perpendicularly, often in the form of a trident or V, but the followers of Siva wear it across their forehead horizontally.

The usual form of the worship of Siva is the *Lingam* or *Phallus* worship. This symbol is seen in stone near temples dedicated to Siva, and some wear it in silver suspended from their necks. The stone bull is another emblem peculiar to Siva temples.

Vishnu is generally known under some of his incarnations, the most popular of which are his incarnations as Ráma, Krishna, Jagernath, Gopála, &c. His adventures in the character of Ráma, with his wife Síta, are told in the Rámáyana, those of Krishna and Rádha are related in the Mahábhárata, and the incarnation as Gopála, or the cowherd, is given in the Bhágavata Purána. There are several places in this District where the scene is shown of some episode in these poems; but, as Dr. Burnell remarks, the same episodes are localised in other parts of South India.

The three great Doctors or founders of Schools of Philosophy in modern times were Sánkárá Achárya, a votary of Siva, whose disciples are termed Smártás, Mádva Chárya, who ascribed supreme honour to Vishnu and is followed by the Mádhvás, and Rámanuja, who taught that Vishnu is Brahma and that all worship must therefore be addressed to Vishnu and his consort Lakshmi. Rámanuja's disciples are known as Sri Vaishnavas.

There are several sects, offshoots from Brahmanism, and the most important among these are the Jangams, who follow the teaching of Basava, a Sivite Brahman of the twelfth century. They acknowledge the authority of Sánkárá Achárya and reverence the Védas, but reject the Bhágavata and Rámáyana and all the Brahmanical observances, including caste, so are regarded with bitter dislike by orthodox Brahmans. They wear the *lingam* always on their persons, which is a relic of their Siva origin, but their creed is based on the idea that all men and women are equal in the sight of God, a doctrine which some have thought may have been borrowed by Basava from the Christians who existed in South India many centuries ago. The number of wearers of the *lingam* in this District was nearly forty thousand at the Census of 1871, but this includes some Brahmans who continue to wear the thread and so are not acknowledged by the true Jangams.

This leads us to the subject of caste among the Hindus, a subject on which it is very difficult for a European to form an opinion, the religious and social aspects of the question being so intermingled. In every country there is social caste and sometimes it hardens into a very rigid system, as for instance in France before the Revolution where the royal and noble castes never married and seldom eat with any person out of their own caste. But in India the Brahmans have so mixed religious sanctions with social distinctions that it is now impossible to disentangle them, and the separations of class from class appear to have extended in course of time in a way little contemplated by Menu. Not only is one class above the other, but sections of the same class will not unite though they are on the same level. One can understand that the Brahman or Priest was to be above all, that the warrior was above the trader, and the trader above others, but we find that Brahmans of different sects hold no intercourse with each other, and that different varieties of agriculturists or artisans are completely separated from each other. To use geological terms, we find not only strata but cleavage in Hindu society; and it is a

mistake to think that caste distinctions, like feudal heraldry in Europe, are kept up principally by the descendants of a long line of Rájas and are ignored by the mass of the people. The Sudras are extremely tenacious of their caste privileges,[2] and even Pariahs look down on those who are below them. In this District there are about a hundred thousand Brahmans[3] and they almost invariably have secured the post of Curnum or Accountant in each village, so are very influential. The Kshatriyas or Warrior caste are very few, less than ten thousand, and they are principally engaged in cultivation. The Vaisyas or traders are more numerous and almost equal the Brahmans. The great mass of the artisans and tillers of the soil come under various divisions of the Sudra castes and their labourers are recruited chiefly from the two great out-caste classes of Pariahs and leather-workers.

The above is but a brief sketch of the religion held by so many hundreds of thousands of Hindus in this District. The subject has been treated in full detail by many authors, and there is no peculiarity among the Hindus of the Kistna District that requires special notice. The late Mr. Boswell, in his Manual of the Nellore District, described at great length the religion and social customs of the Hindus, and that description applies to the Kistna as much as to the adjoining Nellore District, so I have not thought it necessary to repeat what is already printed and accessible in every library.

As regards the question whether this religion exercises a good or bad influence on its votaries, there are various opinions. I have heard an old Missionary say that the more he became acquainted with the Hindu religion the more he was struck by its approach to a pure Deism and by the beneficent maxims which are intended to govern the moral conduct of its adherents, but this was theoretical and referred to Hinduism as it ought to be and not as it actually is, for most Europeans who have enquired into the subject denounce the existing state of Hindu religion and conduct, none perhaps excelling Dr. Heyne's Tracts in vigour of epithet and invective, and some authors, from the Abbé Dubois downwards, have not hesitated to state that the rites practised in some temples give cover to gross impurity and licentiousness, and that St. Paul's description of the Heathen, in the first three chapters of his Epistle to the

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[2] A native in Madras has sent me, to assist me in this Manual, an elaborate treatise to prove that the Mudaliars among the Tamil Sudras are really Kshatriyas.

[3] The results of the Census of 1881 are given in Chapter XIII.

Romans would serve as a description of the Hindus in the present day. There would even appear to be some points in which the Hindu system has become worse than the Pagan system of Rome. The women, dedicated from childhood to the temple service but in reality professional prostitutes, and the carvings upon temples and cars, representations not merely obscene but bestial beyond imagination, are instances which will occur to every one. In this town of Guntúr, on a stone, which is passed every day by the women and girls drawing water for household use, was recently renewed in brilliant colours a rude representation of a lascivious male and female figure. With such filthy pictures before their eyes Hindu children grow up incredulous of the existence of purity and chastity among mankind.

In some respects the Hindus set an example to us Christians, notably in the respect they show to a father or elder brother and in the way they accept the obligation of supporting their relations; also in the contentment with which they accept the duties of their station in life whatever it may be. Among the rural classes there is an amount of frugality and industry which one would not have expected after reading the record of wars and rapine which constitutes the history of the Kistna District, and many wives among the cultivators manage their households as did the "valiant woman" sketched by King Solomon in the 31st chapter of Proverbs. These remarks, however, do not apply to the Brahmans who wield enormous influence in this District. In every village the hereditary accountant is a Brahman, almost without exception, and in all the Government offices the vast majority of employés are Brahmans. Too often the influence of this learned caste is not used for good, the Curnum of the village foments intrigue and encourages perjury and the Brahman high in office uses his power to gratify private rancour. Sir Walter Elliott's report upon Guntúr affairs in 1846 is a startling disclosure of what is done in this way.

I recently heard of two instances showing the selfishness of the Brahmans of this District towards their own children, and if they are careless of their own flesh and blood what can they care for the welfare of other castes? In the Nandigáma Taluq some Brahman parents gave their daughter aged eight in marriage to a Curnum who was no less than eighty years of age. They received from him a thousand rupees as the price of their child. To those who know what prospects await a young widow in this country the transaction appears very horrible.

In Guntúr town lived a Brahman whose daughter was married. She returned to her father's house for the birth of her first child, and when in labour was seized with convulsions so that the family despaired of her life. Lest her death should pollute the house and necessitate a ceremonial of purification, the poor girl was carried out into the street to die and the unnatural father stood over her and with his own hands removed the jewellery from her neck and ears. The Civil Surgeon came by at this juncture and begged the father to have her taken to the adjacent hospital. The father refused, so the Civil Surgeon himself sent for bearers and had the girl carried to the hospital, whence, three weeks afterwards, he had the satisfaction of discharging her in sound health.

MUHAMMADAN.

The followers of the Prophet have two great divisions, the Sunis and Shías, which may be compared to the divisions of Christians into Catholics and Protestants, for the Sunis assert that they are the orthodox disciples of Muhammad, acknowledge the succession of the Caliphs, Abu Bekr, Amr, and Usman, who succeeded the Prophet, and follow certain traditions on the authority of these three Caliphs, while the Shías pass at once from Muhammad to the fourth Caliph, base their doctrines upon the Qurán alone and reject the authority and the traditions of these three Caliphs whom the Sunis venerate. The first Muhammadans in this District may possibly have been Arab traders at Masulipatam from the Red Sea, but in the fifteenth century we find Muhammadan mercenary soldiers in the employ of the Reddi Kings of Kondavídu and of the Kings of Vijayanagar. It was in this century that a mosque was built at Masulipatam.

Muhammad Sháh II, the Bahmani King who about the year 1471 conquered the districts of Kondapalle and Masulipatam, was an orthodox Suni, and so also was his great Minister Khájá Mahmúd Gaván, whom he put to death at Kondapalle in 1481. But by this time many of the younger men at the Court of the Bahmani King had imbibed the Shía tenets, probably from Persia, and the adopted son of the aged Minister, who founded the Bíjapúr dynasty, as well as the adventurer Sultán Qulí Qutb Sháh, who founded the dynasty of Golconda, were both Shías. This Qutb Sháh dynasty ruled over this country for more than a century and a half, so the Shía form of the Mussulman faith had every opportunity to take root in this Dis-

trict, but it has not done so. The great majority of the Muhammadans in the Kistna District are orthodox Sunis, and there are few Shías except at Masulipatam, where the ex-Naváb, the descendant of the Hasan 'Alí Khán who was in charge of this District when the Company took it, is a Shía and is surrounded by several of his own faith.

The Muhammadans in this District for the most part engage in trade, in cloth, indigo, hides or cotton. They keep up a constant intercourse with their co-religionists in Haidarabad and remain entirely distinct from the Hindu populace. Hindustani they use among themselves, but all know Telugu as they are in so small a minority among the Hindus. They keep up much of the pride of a dominant race, and in no way yield to the Brahmanical pretensions or caste system of the Hindus, and their converts, for they do occasionally make converts, become more Muhammadan than the Muhammadans themselves. Indeed if a convert comes from the lower or outcastes it is a social rise in life. Rámigádu, a Pariah or leather-worker in the village, who could not draw water from the well reserved for caste Hindus, becomes a Muhammadan, lets his beard grow, calls himself Abdul Hasan and draws water from the caste well unchallenged.

The Mussulman community have not shown the same disposition that the Brahmans have shown to avail themselves of an English education, and there are but few of them in Government service except as Police constables and peons.

The large mosque near the Hospital in Guntúr was built by Khájá Rahmatulláh Khán and was endowed with 451·98 acres of land in the days of Naváb Shuja 'lal Múlk, A. D. 1763. This land brings in an income of more than Rs. 1,000 per annum.

CHRISTIAN.

Some writers have thought that the influence of the doctrines taught in South India by early Christians[1] can be traced in some of

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[1] The latest information that has come to light about the Church founded in South India by St. Thomas, the Apostle, will be found in a Protestant book called *Die Kirche der Thomas Christen. Ein Beitrag zur Geschichte der Orientalischen Kirchen von Dr. W. Germann.* (*Gutersloch* 1877) From Edessa in the fourth century envoys went to this Church and later the bones of the Apostle were removed to Edessa. The Church afterwards fell into the Nestorian heresy prevalent in Persia. King Alfred the Great sent an embassy to this Church. It numbered many thousands when the Portuguese came to India in 1497, and to this day these Christians on the Travancore and Malabar coast use a Syriac liturgy, both those who have come under the Roman obedience and those who adhere to the Nestorian heresy.

the Hindu schools of philosophy, especially in the tenets held by Basava who founded the Jangam sect. That may be so, but there is no record of the existence of any branch of the Christian Church within the limits of the Kistna District until recent times, and it is probable that, with the exception of a traveller like Marco Polo or Nicolo Conti, no Christians set foot in this District before the arrival of Portuguese traders on the coast about the end of the sixteenth century. The English, Dutch, Danes and French also came to this coast in the seventeenth century, but they were traders only and did little or nothing to spread the Christian religion. The Dutch appear to have had a Minister in their Factory, but the English had not and the French had no Chaplain. In 1670 it is mentioned that the Portuguese had a Chapel where some "blacks" worshipped, but it may be said that there was no attempt to teach Christianity to the people of this District before the arrival of French Jesuit Missionaries shortly after the year 1735.

Before describing the French Jesuits it is necessary to say something of the Madura Missionaries, whose mode of working the French at first copied. The great obstacle in the way of the Missionaries in the sixteenth century was not only the evil example shown by bad Europeans but also the dislike with which European customs were viewed by Hindu and Mussulman alike. A wicked European of course caused scandal, but a devout European, who eat beef and drank spirits, offended against Brahmanical and Muhammadan tenets and shocked native prejudices. Thus Christianity was despised as the religion of the "Feringis" as Europeans were contemptuously termed. An Italian Jesuit, Father Robert de Nobili, conceived the idea of presenting Christianity to the Hindus, freed from all association with repulsive Western habits. The Christian religion was an oriental religion; it had its origin in Asia, and these European customs were not essential but only accidental portions of the religion which the Missionaries strove to spread in India. Filled with this idea he penetrated in 1608 to the court of Tirumal Naick, King of Madura, and there, living an ascetic life and calling himself a Brahman from Rome, he founded the famous Madura Mission. Incited by the success gained by the Portuguese Jesuits in this Madura Mission, Louis XIV, King of France, wished the French Jesuits to undertake a Mission on the same model and so, in 1700, he sent out six French Jesuits, all of them picked men and Academicians, who landed at Pondicherry

and founded the Carnatic Mission. It was by this Carnatic Mission that the Christian religion was first taught among the people of the Kistna District.

Roman Catholic Mission.

The progress of the French Jesuits was very rapid. Commencing at Pondicherry in 1700, they had next year a Church at Punganúr in North Arcot and in 1709 another at Chinna Balapúram in the Mysore country. Then followed a Church at Krishnapúram in the Dharmavaram Taluq of Bellary District, and in 1718 the Rája of Anantapuram gave permission to erect a Church at Madigúba in Anantapore Taluq. In 1733 there were sixteen stations of which the most remote was "Bouccapouram à la hauteur de Masulipatam"[a] which is a village in the Darsi Taluq of Nellore District on the borders of Guntúr. In 1735 this station was increased by an immigration of some Reddis surnamed Tumma, who came from Bellary to escape the constant Mahratta inroads. The headman of this family had been converted about twenty years before this; the narrative is too lengthy for insertion here and can be found at page 564, Vol. II of the *Lettres Edifiantes et Curieuses*, but the account of the migration I have translated as it accords with the traditions still current among their descendants in the Guntúr District and as it throws light on the state of the country at that period. It occurs in a letter by Father Calmette S. J. dated September 17th, 1735.

"The new Christian station of Bukkápuram has much increased "since two years and amongst others it is augmented by the Reddi "family of Tummavárn who are in part the founders of the Church "of Madiguba. It is several years ago that the head of this family, "being violently tormented by a demon, was entirely cured as soon "as he had received baptism at the hands of Father Le Gac: "however, he did not long survive this grace. Although so speedy "a death was a trial for proselytes in India, they were not "the less attached to the Faith. Since that time the family "increased to nearly two hundred persons and has become extremely "rich. These Reddis lived at Alumúru which is under Anantapúr. "They were reported to the Mahrattas as very rich. Mádu Rayadu, "a Mahratta Brahman, who was at the head of a flying camp, came

[a] *A la hauteur de* "as far north as." Masulipatam is Lat. N. 16° 10' and there is a Bukkápuram near Tsandavaram in Narsaraopet Taluq which is Lat. N. 16° 13', but the native Christians assure me that the village where their ancestors lived is Bukkápuram near Bandiveliguntla in Darsi Taluq of Nellore, Lat. N. 15° 45'.

"to besiege their town; the Reddis who held the town, trusting "little to succour from the prince, whose Government was feeble, "resolved to defend themselves and turning the villagers into "so many soldiers, they sustained a siege for three months. During "this time there was not a single Christian among the wounded, "while the enemy lost a great portion of his army. However, the "chief of the Christian Reddis went to Court to represent to the "prince the needs of the little fort. The prince gave him some "arms as a return for his bravery and had him conducted in triumph "on his own elephant through the town, but, instead of furnishing "the succour which he asked, he basely abused his trust and "obliged him to give a written order for fifty thousand rupees. "The Reddi returning to Alumúru assembled his brethren and told "them of the crying and shameful annoyance which their riches "had brought upon them from their own prince. They together "resolved to abandon their country and to return to Bukkápuram "whence they had formerly come. This was a difficult thing to "do: the multitude of their cattle, their goods, their money and "more than all that, a great number of little children made the "march perilous and embarrassing. They set out at night to evade "the vigilance of the enemy: the march was happily made in com-"plete silence and none of their followers was surprised. Some time "after their departure the prince of Anantapúr being informed of "it, sent them Deputies to engage them to remain in his States, but "the negotiation proving futile, he sent others and supported them "by a company of soldiers. These second Deputies arrived too "late and the Reddis were no longer in the territory of the prince. "They had promised to God when they set out from Alumúru that "if they escaped the vigilance of their enemies and established "themselves in the land of their destination they would build a "church at their own cost. They peaceably continued their route, "which was eighty leagues, and this numerous family arrived at "Bukkápuram without the least mishap. The prince gave them at "first a farm of his own demesne and afterwards some other vil-"lages of which the largest is near to the church of Arikatla."[3]

Unfortunately this is the only letter printed in the *Letters Edifiantes et Curieuses* that gives any information about the early Missions in this District. The native Christians say that when the French

[3] In Podile Taluq of Nellore. This is the territory of the Venkatagiri Rája. Father Calmette who wrote this letter died at Chinna Balapuram in 1739. It was Father Gargan who founded Bukkápuram. He died in 1755 aged 72.

obtained possession of Guntúr in 1752, the Christians in Bukkápuram and Arikatla moved into this District and were joined by others from Bellary and Karnúl. This is probably true, for the Jesuit Fathers of the Carnatic Mission had by this time quite changed their first idea of working on the model of the Madura Mission, secluded from all intercourse with Europeans, and were now inclined to collect their flock under the shelter of the French flag. In 1700 Père Martin had written, "C'est donc en menant parmi eux une vie "austère et penitente, parlant leurs langues, prenant leurs usages, "tout bizarres qu'ils sont, et s'y naturalisant, enfin ne leur laissant "aucune soupçon qu'on soit de la race des Franquis qu'on peut "espèrer d'introduire solidement et avec succés la religion chrétienne "dans ce vaste empire des Indes," but in 1751 another Missionary wrote "il est vrai que nous avons un puissant protecteur dans la "personne de M. Dupleix." It is certain that when the wars which commenced in 1740 brought English and French soldiers into the interior of the Peninsula the Missionaries could no longer avoid intercourse with Europeans and they appear to have adapted themselves to the changed state of the country. Thus Father Lavaur, the Superior of the Mission, when the Mahratta cavalry burned his church, acted as Chaplain to the low caste horsekeepers and grass-cutters who followed the army[4] and afterwards appears in history as one of the French Commissioners at the Conference of Sadras. We may therefore accept as very probable the tradition of the native Christians that the Missionaries encouraged their flocks to escape from the ravages of Mysorean, Mahratta or Muhammadan armies to the Guntúr District which was held in comparative peace by the French troops from 1752 to 1779.

About the Christian colonies thus introduced into Guntúr towards the middle of last century I have been able to obtain little information. The Christians of the Kamma caste at Ravipádu near Narsaravupet trace the foundation of the church there to one Polavarapu Chinnayya,[5] who was converted at Pondicherry and coming north was employed as a Revenue Officer at Narsaravupet, and at the date when the British took possession of the District there were

[4] "Un Missionaire qui est bloqué par une telle armée n'est pas cependant oisif pour les "fonctions de son ministére. Il y a quantité des chrétiens dans ces sortes d'armées, ou "à la vérité ils ne sont pas en grande consideration, mais ils n'en méritent pas moins la "nôtre : l'emploi de la plupart est d'y soigner les chevaux des cavaliers Marattes : d'autres y "gagnent leur vie en vendant de l'herbe ou du bois." Letter from Père Lavaur to his "brother M. de Lavaur. Lettres Edifiantes et Curieuses II, 689.

[5] His nephew Polavarapu Buchayya died in 1877 aged 80 years.

some Christians enjoying official position and influence. Basálat Jang in 1770 gave to the Mission 71½ acres of land in Mútnúr village of Guntúr Taluq which the Mission still holds with other Inam lands, and it was probably about this date that the small chapel in Guntúr was erected, perhaps by the French soldiers.

Some manuscripts still in existence show that these French Jesuits paid much attention to Telugu, imitating not unworthily the labours of the Madura Missionaries, which have made the names of Beschi and others famous. These manuscripts, on paper or palmyra leaves, are Telugu poems on sacred subjects, narratives of Biblical history or translations of prayers.[a] One of them, the Védanta Rásáyana, is mentioned on page XIV of C. P. Brown's Telugu-English Dictionary and at page 349 of the Wilson Catalogue of the Mackenzie MSS. where it is described as follows: "LXXIII "Védanta Rásáyana. Palm leaves. The history of Christ translated "from the gospels with an introduction in the form of a dialogue "between *Mallarasa* and *Gnyana Bodha*, in which the inferiority of "the Hindu Gods to *Parameswara* or *Sarveswara*, from whom they "proceeded, is maintained, and in proof, the incarnation of *Sarves*-"*wara* as *Isu* or *Jesus* is described; composed by *Ananda* inhabi-"tant of Mangalagiri dedicated to Dasa Mantri or Dasapa, a "Brahman converted to Christianity."

The Mangalagiri here mentioned is not the town in Guntúr Taluq, but some town of the same name near Chinna Balapúram in Mysore, for there are allusions in the introduction which show that it was written in that country. Mr. C. P. Brown gives its date as 1700 and says that the poem is much admired for its style. I am told that a Protestant Society in Madras have taken a copy of the manuscript in the Mackenzie collection and intend to publish an edition of it, altered to suit their doctrinal views. It might be worth while for the Catholic Mission to publish this and the other MSS. unaltered. There is a copy of the Védanta Rásáyana with the Catechist at Ravipádu.*

These Christians in the Guntúr District maintained their divisions of caste and do so to this day, but the customs known as the "Mala-

[a] A box full of them was shown me by Malavarapu Ignatius of Attalur in Sattenapalle Táluq.

* Since this was written an edition of the Védanta Rásáyana, has been printed in Madras, edited by the Rev. Father Balanader.

bar Rites"[7] had been abolished before their arrival here and so that controversy never affected Guntúr District. The difficulty of caste, however, still remains. The Christians of Sudra or higher castes do not intermarry with other castes, and retain some Hindu prejudices, for instance, they never eat beef. The question is a very difficult one. It would certainly have been simpler if Hindu converts to Christianity had, like Hindu converts to Muhammadanism, left all their Hindu ideas behind them; but they did not do so, and as it is difficult to say with regard to Hindu customs how much is social and how much is religious, the Missionaries would not be justified in insisting upon the Hindu Christians relinquishing observances which from one point of view are merely social. Of course any customs that pertained to the Brahmanical religion or were opposed to the Christian religion had to be forbidden, but one can imagine that a Hindu convert of high caste, told by a French Jesuit to give up his thread and to leave his daughters unmarried until they were fourteen years of age, must have been almost as much astonished as a French nobleman would have been had the Jesuit Father told him to give up his armorial bearings and to allow his daughters to select husbands for themselves. Similarly at the present day the Father Provincial of the Mission has no more authority to tell a Christian Reddi to give his daughters to men of another caste or to direct his flock to overcome their prejudice against beef than he had in his own country to tell a German Baron to give his daughters to husbands with no *Von* before their names or to direct his flock to overcome their dislike to horse flesh. We are so accustomed to many European habits that we are apt to forget that these habits are not essential parts of Christianity.

Some Protestants, have wished to imitate the Catholic Missionaries in tolerating caste: Dr. Heyne in 1814 wrote: "Missionaries, in many

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[7] The Madura Missionaries, in their anxiety to present Christianity free from any Western customs that might give offence, had tolerated among their converts several Hindu customs which, after long discussion, were forbidden by Rome. Among these forbidden concessions to Hindu prejudice were the retention of the sacred thread and the mark on the forehead; the marrying of children before they attained puberty; the refusal of the Sacraments to females at certain times, bathing, as a ceremonial purification, and other points; for the Hindu converts appear to have been as reluctant to give up their accustomed ceremonial observances as were the early Christian converts to give up the Jewish ceremonial. This discussion of the "Malabar Rites," as it was called, was finally closed on September 12th, 1744, by the Bull *Omnium Sollicitudinum* issued by Pope Benedict XIV and since then every Missionary has taken an oath to obey this Bull. I notice that in 1703 orders on this subject were issued by the Legate, Cardinal Tournon, to Père Bouchet, Superior of the Carnatic Mission, and that in 1735 Père Le Gac was one of those who signed a declaration adhering to the brief of Pope Clement XII about this matter and that is my authority for saying that this controversy never affected Guntúr District.

" instances, have fallen into a mistake of a very injurious nature to " their rapid or even ultimate success. In converting a Hindoo " to Christianity, they oblige him to adopt a line of conduct by " which he loses his caste : this, in India, is considered such a dis- " grace, that it must present a powerful obstacle to conversion. But " the political division of the Hindoos is no part of their religious " tenets, though it has been so mistaken by the most enlightened. " * * In giving to the Hindoos the Christian religion, allow them " to retain their castes, and they would be found to embrace it with- " out reluctance, and in considerable numbers."

Although we have very little information about the Jesuit Missionaries in this District we must conclude that towards the close of last century their progress was hindered by many difficulties. On August 6th, 1762, the Paris Parliament suppressed the Jesuits in France, so from that date neither men nor money could the Carnatic Mission draw from their own country. In 1773 Pope Clement XIV dissolved the Society of Jesus and the ex-Jesuits on this coast continued to work at their posts as secular priests under the Vicar Apostolic of Pondicherry. In 1779 Basálat Jang was obliged by the English to send away his French troops to Haidarabad and this must have deprived the Missionaries of a valued intercourse with officers of their own faith and nation. From 1782 to 1788, seven weary years, the Guntúr District was entrusted by the Nizám to the Zemindárs as renters, but they paid him so little that the Nizám was glad to give over Guntúr to the English Company in September 1788. We have little information showing how the ex-Jesuit Missionaries fared during this stormy period. From some documents produced before me when trying a Revenue suit I found that the Répalle Zemindár rented out the village of Firangipuram to the " Roman Padre" in A. D. 1782 and 1784 and that when the Zemindári was divided in 1792 the Missionary took on rent the portion of Firangipuram that fell to the share of the Rachúr Zemindár. One of these documents was curious. It was an order in 1784 from Zemindár Mánika Rao Tirupati Ráyanangáru to Curnum Chilka Bolamrázu : " Although the Padre becomes angry you must keep " quiet and remain in your house, giving over to him all the papers." This was followed by an order directing Curnum Chilka Bolamrázu to desist from his constant complaints against the Padre. These documents, showing that the Répalle Zemindár took the part of the Missionary in his disputes with the village officers, throw doubt upon

the statement made in Bishop Colgan's Madras Directory, that it was the persecution by this Zemindár that caused the Christians at Oléru near Répalle to migrate south in 1787 to the Chingleput District. It is more probable that the migration was caused by pressure of famine.

Oléru is a village on the bank of the Kistna, three miles from Répalle. A few Brahmans and the body of the Kamma cultivators were converts. In 1787 they migrated south in a body, under the guidance of an Italian ex-Jesuit, Father Manenti, to the Chingleput District, where Sir Archibald Campbell, Governor of Madras, located them in a tract depopulated by famine, which was called Campbellpuram but now is known as Kilachéri. Father Manenti was encouraged[8] by the Madras Government to bring other colonies of Christian cultivators to Chingleput District from the countries then exposed to the armies of Típu Súltán or the Nizám, and these still form a Telugu Christian settlement in the midst of the Tamil people.[9] The village of Oléru was not, however, wholly abandoned for there is an inscription in French and Telugu, dated 1792, over the grave of a youth named Ignatius, a native of Pondicherry, and there are still in the village some forty Parias who cultivate the Inam land round the ruins of the old Church.

After this date the revolution in France and the wars that followed in Europe prevented the despatch of any Missionaries for India and the Vicar-Apostolic at Pondicherry in 1802[10] had only four native priests and fifteen French Missionaries of whom most were too old to travel, so that it was with difficulty the Bishop could arrange that each station should be visited once every year. In 1816 the Survey of Guntúr District mentions that one Roman Catholic Missionary resided at Firangipuram having charge of all the Christians from

[8] Crole's Chingleput Manual, p. 237. See also Kelsall's Bellary Manual, p. 301, and Gribble's Cuddapah Manual, p. 276, where *Coimbatore* is a mistake for Pannur. These Christians, driven abroad by war and famine, have founded a Telugu Christian colony in Chingleput, as the Tumma family brought Christianity into this District. *Dispersi pertransibant evangelizantes verbum Dei*. Acts viii. 4.

[9] I found the following letter dated February 27th, 1838, describing Kilacheri in Chingleput District :—

"It is composed of Telugu people only who under the conduct of F. Manenti, one of "the last Jesuits dead in this country, came from the North to settle in the midst of an "immense jungle which they cut down and cleared with the consent of the English Com- "pany. Some old Christians still living who came with the colony are never tired of "telling the story to their children and of praising the devotion and zeal which the "Father displayed on this occasion. He had to bring by frightful roads for 90 leagues "fifty poor families who had no resource but the good management of their Missionary."

Father Manenti received a pension in 1805 from the English Government and died in 1812.

[10] "Two Missionaries, Astray and Lambert, Frenchmen by birth, but inoffensive," lived at Brahmanapalle in 1802.—Letter from Collector of Guntúr.

Oléru to the Palnád. At this date matters were at their worst for in 1817 the Bishop had under him only five or six aged Missionaries and some native priests. The result was that the number of Christians decreased. In Narsaravupet Taluq is a village where the Reddis still bear Christian names. They admit that their forefathers were Christians but left that religion because they for many long years saw no priest.

After 1817 the Société de Missions Etrangères in Paris sent out a few Missionaries and we have a long letter at page 796, Vol. II, of the *Lettres Edifiantes et Curieuses* written by one of them, Père Charbonneaux, describing the dreadful famine that devastated Guntúr in 1832. His memory has lived among the people for to this day some of them give each year an offering for a Requiem Mass to be said for "the good priest who helped our fathers during "the great famine."

It was probably after the great famine of 1832 that Christian cultivators moved to Patibandla in Sattenapalle, now one of the most flourishing churches in the Mission. About this time the Vicar-Apostolic at Pondicherry sent some Italian priests to Firangipuram, but in 1843 these Telugu Missions were transferred to the Vicar-Apostolic of Madras, and in 1847 Father Stephen Fennelly came to Firangipuram to take charge from the Italian priests. He had considerable trouble with them in various ways for they denied the authority of the Vicar-Apostolic of Madras and took part with the Goanese[11] Schismatics.

Father Stephen Fennelly remained for some time in this District and when he in after years became Vicar-Apostolic of Madras his first and last Episcopal visitations in 1868 and 1880 were to these Guntúr villages. There was, however, a great lack of priests in the

[11] When the Portuguese were the only European nation that had intercourse with India, an Archbishop was established at Goa, with Suffragan Bishops at Cranganore and St. Thomé (Mylapore). Arrangements were made between Rome and Portugal which gave the Portuguese the monopoly, so to speak, of Indian Missions and bound the King of Portugal to support all the Indian Missions. In course of time the Portuguese in India dwindled away and Dutch, French and English traders ousted them, so the Portuguese monopoly of Missions was relaxed. In 1662 a Vicar-Apostolic or Missionary Bishop of the French Société de Missions Etrangères had been appointed at Siam and in 1776 one of the same Society was appointed at Pondicherry. In 1832 an Irish Vicar-Apostolic was appointed at Madras. After this date the Goanese party objected that Rome had no power to intrude these Vicars-Apostolic or Missionary Bishops into the province of the Archbishop of Goa. The dispute lasted for many years and did much harm. Monsignor Sabbat, with Father (now Cardinal) Howard, came out to India to investigate the matter, which was settled in 1861 by the Bull *ad reperanda damna* issued by Pope Pius IX, under which the Vicars-Apostolic continue to exercise jurisdiction as Missionary Bishops independently of the Archbishop of Goa, who, however, retains the title and rank of Primate of India.

Madras Vicariate, and for some time the whole of the Guntúr and Nellore Districts, 12,000 square miles, a tract of country as large as Belgium, was under the care of one Irish priest, Father P. Kennedy.

To remedy this state of things Bishop Stephen Fennelly in 1874 applied to the Missionary College[12] at Mill Hill near London for assistance and in that year four priests, Fathers Forbes, Sabbé, Grand and Dieckmann, arrived in Guntúr. There are now (1881) seven priests working in the Guntúr District. Of the four who first arrived, Father Forbes was obliged by ill-health to return to Europe, Father Sabbé lies buried in the chapel at Guntúr, Father Grand lost his arm by an unfortunate accident, and Father Dieckmann is the present Provincial at Firangipuram.

The number of Catholics in the Guntur District rose from 5,700 in 1872 to 10,693 in 1879.

There are some villages where a large proportion of the ryots are Christian, such as Renta Chintala and Atmakúr in the Palnád, Ravipádu in Narsaravupet Taluq, Firangipuram, Síripuram and Patibandla in Sattenapalle Taluq, Mútnúr in Guntúr Taluq and Reddipalem near Chébrolu in Bápatla.

At the festival of St. Francis Xavier at Mútnúr, Christmas at Firangipuram, New Year's day at Síripuram and the Epiphany at Patibandla several thousands assemble. There are in all six churches and twenty-three chapels in the District, some of them badly in need of repair. There are good vernacular schools at Patibandla, Firangipuram and Rentachintala and a convent for native nuns is in course of erection at Firangipuram, but there is no seminary in the District, any boys who show signs of a vocation for the priesthood being sent to Nellore.

In Guntúr town there are less than a hundred Catholics, chiefly the Tamil servants of the European residents. The Kistna river is the boundary of the jurisdiction of the Vicar Apostolic of Madras, and the Masulipatam portion of the Kistna District is under the Vicar Apostolic of Haidarabad. There is nothing as yet that can be called

12. This college was founded by Dr. Herbert Vaughan, Bishop of Salford, in pursuance of the wish of Cardinal Wiseman. It is the only institution for foreign Missions kept up by English Catholics. From this college Missionaries are sent to the negroes of the United States, to the Telugu people of the Madras Vicariate and to Borneo. In the Afghan war of 1879-80 the college supplied Chaplains for our troops and one of the priests who served as Chaplain in that war, Father Richard Burke, is now in the Guntúr District.

a Mission and the total number of Catholics does not exceed two hundred which includes a few European officials, some Tamil servants and some pensioned sepoys with their families in Masulipatam and Bezváda, also two or three families of Sudra cultivators who crossed from Patibandla into Nandigáma Taluq. There was a Portuguese chapel in Masulipatam in 1670, but I do not know its site. In 1787 the Church of St. Catharine in the Fort was built at the expense of a French lady. The church in the French pettah, behind the Police lines, was built by a Portuguese priest Dom Gabriel de Sancta Maria and there is a plot of ground attached to it which was given by a French gentleman. This church is under the title of St. Cajetan or Gäeta.

Church of England Mission.

The Protestant Missions in the Kistna District are of recent origin. In 1841 the Rev. H. W. Fox and the Rev. Robert Noble came out under the auspices of the Church Missionary Society to commence work in Masulipatam. Mr. Noble left Madras by land on September 20th 1841 and at Guntúr was the guest of the Collector, Mr. Goldingham, who was desirous that Mr. Noble's field should include Guntúr and offered to place under his charge the school already supported by the European residents of the station. Mr. Noble arrived at Masulipatam on the 28th October 1841 and, after passing a creditable examination in Telugu, opened his school at Masulipatam on November 21st 1843 with an attendance of only two boys.

Mr. Fox was obliged by failing health to leave India in 1846 and died in England in 1848, but Mr. Noble remained at his post and, with the assistance of Messrs. Sharkey and Darling, two clergymen ordained in this country, brought the school to a state of very high efficiency. In course of time Mr. Noble had the satisfaction of baptising several of his pupils, the converts including Brahmans, Sudras and one Muhammadan. It is said that in all twenty-five converts of the higher classes owed their conversion to Mr. Noble's teaching. Of these converts some took Orders and some are now high in the service of Government. Mr. Noble worked on at Masulipatam without intermission for twenty-four years. The terrible storm wave of November 1st 1864 gave his health a shock from which it never rallied and he died on October 17th 1865 and is buried in Masulipatam.

This eminent missionary, the founder of the Masulipatam Mission, who—it is a curious coincidence—bore the same name as Robert de Nobili, the founder of the Madura Mission, exercised a wonderful influence over the pupils in his school, an influence which is not to be gauged by the mere number of youths who declared themselves Christians and were publicly baptised. He was unmarried and could give his whole time and attention to his work, and the amount of daily work, steadily pursued for more than twenty years in the enervating climate of Masulipatam, by one whom ill health had compelled to cease reading for honours at Cambridge, is astonishing. Eight hours in school was only part of his daily task.

Mr. Noble's life was written in 1867 by his brother, the Rev. John Noble, Rector of Nether Broughton, and the book gives a readable sketch of Robert Noble's career in Masulipatam but is in some respects a disappointing work and one cannot but regret that it stopped the way of any better biography. With incredibly bad taste the author printed Mr. Noble's private letters containing his plainly spoken opinions of the piety or laxity of the European officials in this District, and much space is given in the book to the narrative of Mr. Noble's disputes with the Chaplains and with his own Committee. This indeed serves to illustrate the remark so often made that a man's most severe trials are those which he least expects. Mr. Noble made light of the notion that he was suffering physical hardships and says : "I cannot speak of any "sacrifice. Every naval and military officer, every civilian, makes "sacrifices : and the difference is so small between mine and theirs "that I am ashamed to talk of sacrifices." When a tumult arose on the occasion of the first conversions and his house was guarded by peons to keep off the angry mob, that appeared only to raise his spirits. When on the awful night of November 1st, 1864, he assembled his household around him and awaited death, he shared this peril in common with every other resident of Masulipatam. Such things did not daunt him, but what threatened to close his career as a Missionary was his differences of opinion with members of his own Church.

Mr. Noble had been at Cambridge under the Rev. Charles Simeon and was of the Evangelical or Low Church party in the Anglican Communion. On arrival at Masulipatam he began to hold prayer-meetings among the Europeans who agreed with his theological views. To these prayer-meetings the Chaplain of Masulipatam

objected and an appeal was made to the Bishop of Madras. The Chaplain returned to the charge and accused Mr. Noble of administering the sacraments of Baptism and the Lord's Supper to Europeans, upon which Mr. Noble resigned his license as a Missionary and restricted himself to scholastic work, until the arrival of a new Bishop in Madras, who restored his license. The controversy with his Committee arose in 1858 after Mr. Noble had been sixteen years at work in Masulipatam. The Madras Committee objected to his excluding pariahs, leather-workers and scavengers from his school, and Mr. Noble replied in a letter printed on pages 267 to 278 of his life, a letter which ought to be perused by any one who thinks that this thorny subject is easy of solution. Mr. Noble said: "The "humblest and most pious Christian parents in England would "not allow their sons, much less their daughters, to be educated "with their footmen, with their cooks and their scullery maids. "Perhaps I was punished oftener by my pious father for stealing "away to play with the boys of the village than on any other "account: while in the best ordered Christian family I have ever "seen, the children were not allowed to converse with the servants "or to descend the second step of the stairs into the kitchen. My "father would not have allowed us to mix with the cook's or stable "boy's children; nor can I see it right to require of Brahmins that, "before we will teach them the Gospel, they must sit down on the "same form with the pariah and the sweeper. The requirement is "to me unreasonable and unchristian." The discussion lasted nearly two years, and the Madras Committee finally decided that "caste was to be no ground of exclusion: but that out of the "Committee's respect for their dear brother Noble, the Masulipa-"tam school was to be regarded as an exceptional case." On receipt of this decision Mr. Noble wrote resigning his position as a Missionary of the Society, but was persuaded to withdraw the letter.

Mrs. Sharkey, wife of Mr. Noble's colleague, took charge of a girls' boarding school which was in a flourishing condition until the storm wave unhappily drowned thirty-three out of the sixty-five girls then on the rolls. Mr. Sharkey died in 1866, and is buried beside Mr. Noble at Masulipatam.

After the death of the Rev. H. W. Fox a fund was set on foot in 1850 to support an Assistant Master in Mr. Noble's school. Mr. Fox had been a pupil at Rugby under Dr. Arnold from 1831 to 1836, and when he revisited England in 1846 he gave an address on

Mission work to Rugby school which made such an impression that after his death this fund was started and called the Rugby Fox Memorial Fund. A sermon is preached and a collection made in the Chapel of Rugby school each year on All Saints' Day, and the money subscribed annually to this fund at Rugby and by old Rugbeians amounts to nearly £300. This supports an Assistant Master at the school founded by Mr. Noble, which since his death is known as the Noble Memorial School or Noble College, Masulipatam. It now occupies the site of the Collector's office which was ruined by the storm wave of November 1864, and is not only a striking architectural feature in Masulipatam, but what is of much more importance, a powerful factor in the moral elevation of this District.

It must be acknowledged that the Anglican Missionaries in Masulipatam are not like Missionaries one has met in other Districts, school-masters first and Missionaries afterwards. They appear to engage in scholastic work only as the best means of intercourse with educated natives and from time to time their labour is rewarded by isolated conversions, while the influence they are enabled to exert over successive generations of the upper classes in this District must do good. The present Head Master, the Rev. E. Noel Hodges, M.A., has under his charge three schools with 400 boys, including two sons of the Naváb of Masulipatam and 70 other Muhammadan boys.

It had long been Mr. Noble's desire to open schools for caste girls, but this was not done in his day. It was in 1869 that the first caste girls' school was opened and afterwards others, and in 1873 was begun the work known as the Zenâna Mission. This is under the supervision of four European ladies who came to India to devote themselves to this special duty and they have three assistants and three Bible-women, making ten in all. At present they supervise five schools for caste girls, with 218 pupils, and one school for Muhammadan girls, with 60 pupils. Besides these girls there are 145 caste women taught regularly in their homes, and in all 62 houses in the town are open to the visits of these ladies. Two Sudra women have embraced Christianity.

In addition to this mention must be made of a Muhammadan girls' school hitherto managed by the wife of the Rev. Mr. Ratnam with 30 girls on the rolls, of three other caste girls' schools under Mrs. Peel with about 180 girls, and of a training school under Mrs. Pad-

field, where 60 or 70 Christian girls are trained to be schoolmistresses. At Bezváda there are also schools for caste girls and for Muhammadans.

In Nandigáma Taluq at Rághavapuram is a Mission station founded twenty years ago by Mr. Darling, and from Ellore a Missionary has itinerated in the Núzvídu Zemindári making numerous converts. The following statistics were given at the Bangalore Conference of 1879, but an increase has been made since then. Masulipatam 1,414, Bezváda 516, Rághavapuram 756 ; total 2,686.

American Lutheran Evangelical Mission.

It has been said above that Mr. Noble was invited by Mr. Goldingham to establish a Mission in Guntúr, but shortly afterwards the Rev. C. F. Heyer of the American Lutheran Mission came to Guntúr on July 31st, 1842. Mr. Goldingham had been succeeded by Mr. H. Stokes as Collector of Guntúr, and Mr. Noble advised Mr. Stokes to give his support to the Lutheran Missionary. "I am glad to hear Mr. Heyer expects more "labourers: may the Lord smile on his work and crown it with early "success." In 1844 Mr. Heyer was joined by the Rev. Walter Gunn, who died in 1851 and is buried in Guntúr. A few converts were made in Guntúr town and in 1849 forty persons were baptised in the Palnád, whereupon Mr. H. Stokes presented the Mission with a house and compound at Gurzála in that remote Taluq. The Mission has steadily increased from this small beginning although want of funds, especially during the war of 1861-5 in the United States, has sometimes crippled their efforts. There are now more than 5,000 adherents in 135 villages. The senior Missionary is the Rev. E. Unangst, D.D., who came to Guntúr on April 1st, 1858.

At Guntúr the Mission has a neat brick Church and an Anglo-vernacular school under charge of the Rev. L. L. Uhl. Mrs. Uhl has schools for girls which have gained the commendation of the Government Inspector.

Almost all the converts made by this Mission are of the lower or out-castes, named Mála (Pariah) and Mádiga (leather-workers), who have hitherto been kept in social subjection by the higher castes. It will be interesting in future years to note the result of the education now given in the Mission schools in so many villages to these classes until now mere serfs of the soil.

Thus in the Kistna District are more than ten thousand Roman Catholics, five thousand Lutherans and two thousand six hundred members of the Church of England. In addition to these numbers there are the converts made by the American Baptist Missionaries, whose station is at Ongole in the Nellore District. The Baptists have been at work in this part of the country since the year 1866 and have enrolled an astonishing number of converts, principally from among the "Mádiga" or leather-working class, who are very low in the social scale. The Rev. J. E. Clough of Ongole informs me that within the Kistna District his Mission has 5,245 baptised communicants and, as children are not baptised in this sect, these figures may represent nearly 15,000 followers, a wonderful result to be shown by a Mission started only 16 years ago.

American Baptist Mission.

But it must in truth be said that the statistics published by the Baptist Mission have met with criticism. At the great Conference of Protestant Missionaries held at Bangalore in 1879, it was remarked that after the famine the Ongole Mission baptised at the rate of a hundred each day and the other Missionaries asked how it was possible that ten thousand persons, baptised within a period of three months, could be properly instructed. There may be some foundation for these criticisms of the work of the Baptist Mission made by other Protestant Missionaries, but probably the same might have been said of any Mission when a popular movement took place in favour of Christianity. If any other Mission found itself in the same position, confronted by ten thousand heathen desirous of receiving baptism, the same difficulty of instruction would at once arise and that Mission would probably do as the Baptists have done, baptise first and instruct afterwards. For it must be admitted that the Baptist Missionaries are making great efforts to have schools everywhere for their people, so much so that there are loud complaints from employers of labour that the converts go to school instead of working as heretofore.

There is a point in connection with these Missions which is not generally known to Europeans and may be mentioned here. A convert from the Hindu religion to Christianity, who, because of his conversion, is abandoned by his wife or her husband, is enabled, under Act XII of 1866, to obtain a divorce in the District Court from the Hindu partner and may then marry again. This has been

done by some of Mr. Noble's converts who were abandoned by their Brahman wives. The privilege thus conferred upon converts by Act XII of 1866 is very similar to what the Roman Catholic Missionaries call the "Pauline Dispensation," an exception, founded on I Corinthians vii, 12-15, to the ordinary rule that matrimony is indissoluble.

Another matter in connection with marriages that may here be noted is that the Decrees of the Council of Trent have been published throughout the Haidarabad Vicariate and also in the town of Guntúr, but not in the outlying villages of the Guntúr District, such as Mútnúr, Firangipuram and Patibandla.

Since the above account of the Religions of the Kistna District was written the results have been published of the Census taken in 1881, from which it appears that more than two per cent. of the population are Christians and more than five per cent. Muhammadans.

Hindus	1,425,013
Muhammadans	87,161
Christians	36,194
Jains	8
Not stated	104
	1, 548,480

The Muhammadans are divided as follows:

Sunnis	81,812
Shías	2,331
Farasis	5
Not stated	3,013
	87,161

The Christians are divided as follows:—

Baptists	3,431
Church of England	1,822
Congregationalists	63
Dissenters	2
Lutherans	270
Protestants	18,882

Roman Catholics	9,804
Syrians	7
Wesleyans	1
Others	2
Not stated	1,910
	36,194

These figures agree fairly with the Mission statistics quoted above as regards the total, but of course it is impossible to say which Mission ought to claim the 20,792 under "Not stated" and "Protestant." The following figures show the need for education of these converts:

Christian Males. ...	Under Instruction... ...	954
	Can read and write ...	760
	Illiterate	16,763
Christian Females.	Under Instruction ...	400
	Can read and write ...	222
	Illiterate	17,095
		36,194

CHAPTER X.

GENEALOGIES OF PRINCIPAL FAMILIES.

1.—THE NAVABS OF MASULIPATAM.

This family trace their descent from the Amír Yáwar Ahmad Najmai Sáni who was Commander-in-Chief of the armies of Sháh Ismail Safaví, Emperor of Persia, about three centuries ago. His son, Báqir Khán Najmai Sáni, came to Delhi and rose high in the service of the Emperor Jéhángír. He married a niece of the famous Núr Jéhán and his name is perpetuated in Báqirabád near Múltán.

In the autobiography of the Emperor Jéhángír the story is told how one night the Emperor sat in the open air and by torchlight watched the skill in archery of his courtier Báqir Khán. A bottle of thin glass was placed at some distance and upon it was a piece of wax as large as the wing of a fly. Upon the wax was a grain of rice and upon the rice was a peppercorn. Báqir Khán taking his bow, shot off first the pepper, then the rice, and lastly the wax without even shaking the bottle. Towards the end of Jéhángír's reign Báqir Khán was Governor of Orissa and in the reign of the Emperor Sháh Jéhán he was Governor of Gujarat and afterwards Subahdár of Aláhabád, where he died, A. D. 1637.

His only son Faiyaz Khán Najmai Sáni left two sons. The elder, Alá Quli Khán, was Aurangzíbs's Vazír. The younger son, Askar Khán Najmai Sáni was Subahdár of Gujarat, and from him are descended the present Navábs of Cambay.

Alá Quli, the Vazír, had two sons. The elder was named Muhammad Bég Khán *alias* Faiyaz Ali Khán to whom was granted the Jágír of Banganapalle in the Karnúl District, still held by his descendants.

The Vazír's younger son, Yusuf Khán, died in his father's lifetime, leaving an infant son, Muhammad Taki Khán, who left the protection of his uncle, Muhammad Bég Khán, and obtained from the Nizám of Haidarabad a Jágír in the Godávari District, which his descendants hold to this day.

Muhammad Taki Khán had two sons, Husain Ali Khán, who died childless, and Hasan Ali Khán, whose name is so conspicuous in our early records.

Hasan Ali Khán entered the service of the Nizám, and after distinguishing himself in the province of Aurangabád became the Subahdár of the Northern Circars. His career is matter of history, but it may be mentioned that high praise as a General and administrator is awarded him in the Persian history written by Mír Alam, the grand-father of Sir Salar Jang.

It was Hasan Ali Khán who first suggested to the Madras Government the idea of taking the Kondapalle and Ellore Circars from Nizám Ali Khán and he fought by the side of the English troops at Rajahmundry and elsewhere. In the arrangements necessary when the Circars were taken over he was the right hand of the Company's officers, and he himself administered the three provinces of Kondapalle, Ellore and Rajahmundry for three years with all the pomp of a Viceroy.

But when the Madras Government found themselves able to dispense with the assistance of Hasan Ali Khán he was thrown aside, almost with contemptuous indifference. Upon the shallow excuse that these Circars were taken under cover of the Imperial grants of the Emperor and not under any influence that Hasan Ali Khán had at Haidarabad he was told to disband his troops, to descend from his powerful position and to content himself with the life-rent of a Jágír. He died in 1771 and the Jágír was at once resumed, an allowance of one lakh of rupees annually being granted for the maintenance of his family.

This family was very numerous. Hasan Ali Khán had five sons and two daughters, a mother-in-law, two sister's sons, a brother's widow, two brothers-in-law, a son-in-law and a hereditary family schoolmaster. All these shared in the maintenance allowance and their various descendants enjoy shares to this day. The pensions have been divided and subdivided, sometimes by Government, sometimes by the head of a branch of the family. Sir Thomas Munro recorded a Minute on the subject which is printed at page 285, Vol. II. of Sir A. J. Arbuthnot's book, and full information on the subject will be found in Board's Proceedings No. 1,549 dated March 15th, 1876.

The eldest son of Hasan Ali Khán was Suban Baksh *alias* Rustam

Jáh. He left two sons but the elder, Qutb ud Daulah, was passed over because of his misconduct and the younger son, Intizam ud Daulah, was recognised as head of the family. On his death his eldest son, Nizám ud Daulah, was recognised as head of the family, but the Court of Directors reduced his pension to Rs. 1,183 per mensem and took from him the title of Naváb of Masulipatam.

E. M. C. No. 625 dated 30th May 1854.

In official correspondence this order must of course be obeyed and it is obeyed by inserting "Ex." before the title of Naváb of Masulipatam, but in social practice Nizám ud Daulah, the great grandson of the Hasan Ali Khán who so befriended the English, is known by no other designation than the Naváb of Masulipatam.

There is intercourse between the three branches of this noble Muhammadan family. The mother of the present Naváb of Cambay is the niece of the present Naváb of Masulipatam, and the late Naváb of Banganapalle, Ghulam Ali Khán, C. S. I., gave his daughter in marriage to the present Naváb of Masulipatam.

2.—THE NUZVIDU ZEMINDARS.

The most prominent, and perhaps the oldest family among the territorial landlords of the Kistna District is the family of the Zemindárs of Núzvídu, whose rise by their fighting qualities in troublous times and fall before English law courts is not unlike the history of some of the Highland families, extending their influence amidst neighbours as warlike as themselves, only at length to succumb to Edinburgh lawyers.

The first member of this family of whom we have any mention is Méka Basavanna, a soldier of fortune who came from the south and established himself on the left bank of the Kistna in the early part of the sixteenth century. At that period the Gollapalle pargana must have been a debateable land, a battle field for the armies of the Orissa Rájas, of Krishna Ráya the famous king of Vijayanagar, and of the redoubtable Sultán Quli Qutb Sháh of Golconda. Méka Basavanna is said to have built a small fort near Gollapalle, but it must have been insignificant as he was not crushed by his so powerful neighbours. He was succeeded by his son Timmanna, his grandson Basavanna, and his great grandson Konappa, whose descendants have ever since continued the line. Konappa had four sons, of whom the eldest died before him. The second son, Venkatádri, in 1652 rented five or six villages of the Gollapalle pargana.

His son Appanna, usually called Vijaya or "Victorious," greatly advanced the fortunes of the family. In 1667 he received from the King of Golconda the titles of Tahavír, Vazulalat and Dastugaha, along with the privilege of beating a kettle-drum and of using a palanquin with a fringe. He also received the titles of Rája, Bahadur and Appa Rao, which last title has since been so much used by the family that in the early records the Núzvídu Zemindár is seldom designated by any other name than Appa Rao.

It was this Rája Vijaya Bahadur Appa Rao who built the fort at Núzvídu. The legend says that one day as he was riding with his followers on a hunting expedition they came to a field of gingelly-oil-seed (sesamum indicum) in which a goat was making a most valiant defence against the attacks of a wolf. "Here is a place of good omen where the feeble goat* successfully resists the mighty wolf!" said the Chief, and on that spot he erected his fort, whence comes the name Núzvídu, from *núvu chetla vidu,* "the place of the oil seed plants."

Vijaya was succeeded by his only son Venkatádri, who rented three parganas, and was succeeded by his two sons, Narasimha and Sobhanádri, in whose days the prosperity of the family was at its height. The Emperor Aurangzíb was now dead and the weak government of the Emperor's lieutenants at Haidarabad was unable to control distant vassals. The elder brother Narasimha received the title of *Tin hazar mansubdar,* which denotes that he held his estates on the feudal tenure of leading three thousand men to the standard of his suzerain. His reputation as a wise and charitable ruler stood high among the Hindus, and there is a poem dedicated to him named *Indumati Paryanam.* In the days of the younger brother Sobhanádri, who assumed the title of Zemindár, the estates included no less than eighteen parganas, as follows :—

In Ellore Circar.	*In Kondapalle Circar.*	
1 Gondugollu.	6 Weyyúr.	12 Gudiváda.
2 Pentapádu.	7 Medúr.	13 Kalidindi.
3 Nidadavól.	8 Nunnastalam.	14 Vinnakóta.
4 Baharzalle.	9 Chatráyi.	15 Bhittarzalle Divi.
5 Havéli of Ellore.	10 Vijaráyi.	16 Ráyagudi.
	11 Gollapalle.	17 Kudikonda.
		18 Kappalaváyi.

* Méka, the family name of these Zemindárs, in Telugu means a goat.

The two brothers Narasimha and Sobhanádri left no issue and these immense estates passed to a distant collateral, Appanna, and on his death to Rámachendra, sometimes called Narasimha Appa Rao. These cousins Appanna and Rámachandra appear to have been descendants of Bápanna, the fourth son of Konappa. It was in the time of Rámachandra that Asof Jah, Subahdár of the Deccan, marched into this country to restore the central authority. Rámachandra resisted and stood a siege of three months in the Núzvídu fort, but not long afterwards the famous Fouzdár, Rustam Ali Khán, took the fort and beheaded Rámachandra, whose skull was added to the pile of Zemindárs' skulls on the bastion of Ellore fort.

Rustam Ali Khán kept the estates under management for twelve years, but the Fouzdárs who succeeded him did not display the same energy in administration and were glad to save themselves trouble by again renting out the lands. There was a family named Kamadana, who had been dependents of the Núzvídu Zemindárs, and two members of this family, Kamadana Appayya and Kamadana Ráyanna, were employed in superintending revenue collections and so had some influence with the Muhammadan officials. This influence they faithfully used to restore the fallen fortunes of the house of Núzvídu. They found one Venkatádri, a descendant of Rámanna, the third son of Konappa, and little by little induced successive Fouzdárs to rent out to this Venkatádri the parganas which his cousins had held. In 1738 Chatráyi and Vijayaráyi, in 1740 Gondugollu and Pentapád, in 1741 Nunastalam and Gollapalle, in 1742 Weyyúr and Medúr, in 1743 the Chármahál estate and Divi, in 1745 Amburpet Mutah, in 1746 Nidadavól and Baharzalle were rented out to Venkatádri, who thus held the greater portion of the old Núzvídu territory. The Kamadana men then went to Haidarabad and exerted influence sufficient to obtain a Zemindári sanad for these parganas in the name of Venkatádri, but on their return, triumphant, with this sanad, they found their plans frustrated by the death of Venkatádri, without issue. They at once set up his brother Jaggayya or Jaganádha to be Zemindár and matters prospered for some time, until the new Zemindár turned upon his benefactors and endeavoured to drive them out of his territory. In the struggle that ensued Jaganádha was wounded and fell prisoner into their hands. They obtained from him a promise to give them the management of the Nidadavól and Pentapád parganas, but as soon as he was at liberty he broke his promise and succeeded in expelling them from his Zemindári. The Kamadana men now paid a second

visit to Haidarabad and obtained in their own names a sanad for the whole of the Núzvídu estates. Armed with this they returned to Núzvídu and Jaganádha Appa Rao, alarmed by this sign of their influence at court, offered them the whole Chármahál estate if they would get the sanad cancelled. A second time they trusted to his word and they had the sanad cancelled, but no sooner was Appa Rao assured of this than he broke his promise a second time and gave them nothing. By this time the French had established themselves at Masulipatam and exerted much influence in the politics of the Deccan. They already had built a fort in Divi for which they paid to the Zemindár a quit-rent of three pagodas. To the French, therefore, the Kamadana claimants applied for redress and the commandant attempted to persuade Appa Rao to come to terms with them. As he would not heed the French a battle took place and Jaganádha was carried prisoner into the Deccan. He died in the camp of M. de Bussi before Kulburga in 1756.

The French kept the estates under their own management for some time, but meanwhile the Kamadana men had found another Venkatádri of the Núzvídu family. This Venkatádri was the grandson of the uncle of the Rámachandra whose skull was placed on the bastion of Ellore and was the fifth in lineal descent from Bápanna, fourth son of Konappa. In 1759, or perhaps earlier, the influence of Hasan Ali Khán was exerted on behalf of this Venkatádri, for in 1759 he obtained Amildári sanads from the Fouzdár and in 1763 Zemindári sanads for all the eighteen parganas from the Subahdár, Nizám Ali Khán. Venkatádri Appa Rao, in gratitude to the Kamadana courtiers, made over to them the Chármahál estates which they afterwards held as a separate Zemindári.

The sanads of Nizám Ali Khán were in the name of Venkatádri alone, but he allowed his brother Narasimha to take a part in the management and in 1765 the names of both brothers appear in the agreement with General Caillaud at Ellore. In 1766 the Kondapalle and Ellore Circars were ceded by the Nizám to the East India Company, and in arranging the affairs of this Zemindári the Chief in Council at Masulipatam appears to have dealt with both brothers. In 1771 Venkatádri died and his brother Narasimha Rao assumed sole charge of the estates.

We now come to a page in the history of Núzvídu which it is not pleasant to recall. The country was in an unsettled state. Narasimha Appa Rao was not distinguished by careful management of

money matters and year after year he fell into arrear with the land tax or tribute due to the Madras Government. In 1773 a military force was sent from Masulipatam to take possession of the estates and the hapless Zemindár borrowed money from the Company's officials at Masulipatam and so for the time met the Company's demands against him. In 1775 Mr. Whitehill was Chief in Council at Masulipatam, the Mr. Whitehill against whom a Bill of Pains and Penalties was introduced in Parliament in 1783. He lent money to Appa Rao and so did Mr. Hodges, Member of Council, who also brought up the claims of the other officers at Masulipatam against the Zemindár. Thus matters progressed for three years when Appa Rao undertook a journey to Madras and laid his case before Government. The Governor was Sir Thomas Rumbold and the Senior Member of Council at Madras was now Mr. Whitehill. Appa Rao got no redress and, returning to Núzvídu, showed signs of defying the Company's officers. Major Casamajor was sent to Núzvídu and the Zemindár was induced to come to Masulipatam where Mr. Hodges obtained from him a bond for the sum total of the debts which Mr. Hodges had acquired. In 1781, Sir Thomas Rumbold and Mr. Whitehill having both been dismissed, Mr. A. Sadleir, the Member of Council in charge at Madras, sent to London Appa Rao's petition and the Court of Directors ordered a strict enquiry. The new Governor, Lord Macartney, received very unfavourably Mr. Hodges' transactions with the Zemindár, but all this was too late for Appa Rao, who had lost all faith in petitioning and in 1783 acted as many of his ancestors had done before him, collecting an armed force and placing his fort in a state of defence. Major Towns was sent from Masulipatam with a detachment which was not strong enough to make way against Appa Rao's militia, so he was reinforced by Major Lasage who took the fort, while a body of 350 peons, under a Velama leader named Chalikáni Venkayya, coming to the Zemindár's help, was defeated by Major Towns, the leader being slain. The Zemindár himself escaped from the fort and crossed the Nizám's frontier, whence he continued to ravage the Núzvídu country by frequent incursions. When negotiations were opened with the Nizám's Government for his extradition, Appa Rao appeared before Mr. Daniel at Rajahmundry and offered to pay his arrears if his rebellion was condoned and his estates were restored. Mr. Daniel accepted the offer, and upon payment of the first instalment placed him in possession of the estates. The second instalment, however, was not paid and Narasimha Appa Rao treated all summons with contempt, so a detachment was

sent to Núzvídu under Captain Montgomerie, who took the fort after a stubborn resistance of 48 hours, losing in the attack three officers and 80 sepoys. The Zemindár made his escape from the fort in disguise. The ramparts were levelled with the ground.

The Government of Madras in November 1784 proclaimed that Rája Narasimha Appa Rao was removed from the Zemindári and that his eldest son Rája Venkata Narasimha Appa Rao was recognized as Zemindár in his place. The father, however, from his refuge in the jungles near Bhadráchellam made raids into the estates, burning villages, plundering treasure and killing and mutilating any who resisted. At length the Company's officers, wearied by these disturbances, came to a compromise with Narasimha who in 1785 was permitted to reside at Núzvídu with his son.

This arrangement did not work well. The son, Venkata Narasimha, was a weak youth whose influence was powerless to prevent his father from interfering. Finally Narasimha was brought to Masulipatam, but he came attended by a sturdy band of followers and declared that he would meet death sooner than imprisonment. Captain Campbell, however, took an opportunity to arrest the old man when his followers were all absent in the bazaar. They took themselves back to Núzvídu and there increased the troubles of the young Zemindár Venkata Narasimha. His mother was Pedda Venkamma, but the old Zemindár had a second wife named Chinna Venkamma who had borne him a son, Rámachandra, and about this time, 1788, bore him another son, Narasimha. Many of the followers of the old Chief were relatives of his second wife, Chinna Venkamma, and she headed the faction against the young Zemindár and his mother. The disorder became so great that a military force was sent under Captain Oldham to put down the lawless hordes and Venkata Narasimha, thinking his life unsafe at Núzvídu, came to Masulipatam. Orders were then issued that all the relatives of Chinna Venkamma who had been instrumental in fomenting these disturbances must quit Núzvídu and Lieutenant Higginbotham was despatched to see these orders obeyed. Resistance was offered to him and he was obliged to attack the fort, several lives being lost.

In the following year, 1789, the old Zemindár, Narasimha, was summoned to Madras to give evidence in a charge of bribery against Mr. Floyer, formerly Chief in Council at Masulipatam, and this summons was regarded by his adherents in the Zemindári as a

sign that he was soon to be restored to power, so fresh troubles arose. But not long afterwards the old man died in Madras and it was then hoped that Núzvídu might at last quiet down.

The senior widow, Pedda Venkamma, wished to perform *sati* along with an image of her deceased husband, but this was prevented by the officer commanding the station. The junior widow was strongly suspected of secreting in her possession the treasure concealed by Narasimha during his long and varied life. The young Venkata Narasimha went to Núzvídu and was again proclaimed Zemindár. Mr. Malcolm, a civil servant, accompanied him and instituted a strict search for this treasure. The story goes that it was hidden behind the *lingam* of a small Síva temple in the fort. At all events Mr. Malcolm found nothing and returned empty-handed to Masulipatam.

Chinna Venkamma died in 1792 and her infant son Narasimha was brought up by his half-brother, the Zemindár Venkata Narasimha, but in the meantime her elder son Rámachandra caused much trouble. After the death of the old Zemindár the relatives of Chinna Venkamma carried off Rámachandra to the Bhadráchellam jungles. They were reinforced by Venkatráya, a dissatisfied member of the Kamadana family from Chármahál, and were soon in such numbers that Lieutenant Higginbotham could make no head against them and Venkata Narasimha once again fled to Masulipatam. Troops were sent from Ellore and Bandar under command of Colonel Price and for a time the insurgents were kept at a distance and finally dispersed, whereupon Colonel Price's reinforcements were withdrawn. No sooner had this been done than from every side assembled the adherents of Rámachandra and appeared before Núzvídu in overwhelming numbers. The native revenue officers were killed and Lieutenant Higginbotham's life was saved only by his hiding in a straw stack in a Brahman's back-yard. Colonel Price at once took the field again, but there were disturbances also in the Godávari District and the war with Típu Sultan prevented the Madras Government from sending any more troops, so the Masulipatam Council attempted to end the troubles by issuing proclamations offering a safe conduct to Rámachandra and pardon to all his followers who surrendered. Upon this Rámachandra's force at once dwindled from 20,000 to 5,000, but he boldly made his appearance at Núsvídu with 2,000 armed men. Surrender was not

his object. He wished to weary the Government into giving him half of the Zemindári under an alleged will left by his father, and when he found that this proposal would not be favourably received, he set out again from Núzvídu for Bhadráchellam. He was pursued by Colonel Price who overtook the party and killed several. Rámachandra's two chief advisers were captured and he himself only escaped by leaping from the palanquin and running for four miles to the jungles where he eluded further pursuit. On arrival at Bhadráchellam he found himself without friends and resources and no longer broke the peace of Núzvídu.

Meanwhile the famine of 1792 and 1793 made it difficult to stave off any longer the financial collapse of the Núzvídu Zemindári, under the lax management of Venkata Narasimha Appa Rao and the lax supervision of Mr. Sadleir, Chief in Council at Masulipatam. There were petitions and counter-petitions, accusations and recriminations before the Government of Madras and the Committees of investigation, which ended in the appointment on 22nd July 1793 of Mr. Robert Gardiner as Collector of Núzvídu. He received charge of all the records and of the person of the Zemindár who was detained at Masulipatam. In November 1793 Mr. Gardiner was succeeded by Mr. Branfill and the Zemindár was released from custody, his brother Rámachandra receiving a safe conduct and a pardon in consideration of his extreme youth.

During the years following, while the estates were under Government management and the brothers were living on an allowance, Rámachandra did not cease to urge his claims to a share in the Zemindári and he induced his elder brother to execute an agreement to divide the estates. In 1800, when Government determined to restore the Zemindári, the Collectors who were asked for their opinions did not attach much weight to the will of the father or the agreement executed by the brothers, but Mr. Branfill said plainly that the peace of the country required that Rámachandra should either receive a share in the Zemindári or be placed in confinement while Mr. Read said that as a measure of prudence the Zemindári should be divided. This view was taken by Government and in December 1802 sanads were issued to the eldest brother Venkata Narasimha Rao for the Nidadavól parganas in the Godávari District, and to the second son Rámachandra, for the six parganas of Weyyúr, Medúr, Nunastalem, Chatráyi, Vijayaráyi and Gollapalle, which formed a third portion of the estates. The youngest brother

Narasimha was yet a minor and received nothing. All arrears of peshcush due to Government were relinquished so that the two Zemindárs had a clear balance sheet when they were placed in possession of the estates in 1803. Rámachandra, after his stormy youth, proved to be a good landlord, managing the Núzvídu Zemindári well and keeping upon good terms with the authorities at Masulipatam.

The youngest brother Narasimha lived for some time with his brother Rámachandra on amicable terms, but in February 1805 they quarrelled and Narasimha filed a suit in the Zillah Court of Masulipatam claiming half of the Núzvídu estates and half the other property of his brother. In January 1809 the Court rejected his claim, but awarded him maintenance. Rámachandra appealed to the Provincial Court, who reduced the amount of maintenance, whereupon Rámachandra, still dissatisfied, appealed in 1811 to the Sadr Court and in 1815 that Court rejected Narasimha's claim even to maintenance upon the ground that Narasimha ought to have filed his suit not only against his uterine brother Rámachandra but also against his half brother Venkata Narasimha. Accordingly, Narasimha began again, filing a suit in 1816 against both brothers, claiming one-third of their estates. In 1817 the Provincial Court decided in his favour ordering each brother to give him one-third of their estates. This decision, if carried out, would have confused matters, for as Rámachandra had only one-third of the original estates he would now have been left with only two-ninths whereas Narasimha would have three-ninths. However, in 1819 the Sadr Court reversed the decree on the ground that the division of the Zemindári in December 1802 was an act of State with which the Courts could not interfere. Narasimha had no funds to prosecute an appeal to the Privy Council and, indeed, was now penniless, so threw himself on the compassion of the Madras Government The Governor, Sir Thomas Munro, held strong opinions that the law-courts ought not to be permitted to divide ancient Zemindáris, but he sympathized with Narasimha in his efforts to obtain maintenance, holding that Government themselves were to blame for not having in 1802 definitely settled something about Narasimha's position and that Government could not look passively at the fate which befel Narasimha in the Courts of Law.

By this time the Núzvídu estates were under the management of the Court of Wards, for Rámachandra had died on November 20th,

1814, leavng an only son, Sobhanádri, aged five years. The eldest brother Venkata Narasimha was in too weak a state of health to allow of an interview with Sir Thomas Munro, when the Governor made tour through the Northern Circars in 1822. He adopted his nephew, Nárayya, second son of the claimant Narasimha, and died soon afterwards, so that his estates also came under the Court of Wards. As far as can be gathered from the records, Sir Thomas Munro then appears to have granted to the only surviving brother, Narasimha, an allowance of Rs. 800 per mensem, intending that this be eventually recovered from the estates, but the Manager of the Núzvídu property obstinately withstood the Court of Wards and refused to recoup Government this allowance which they had advanced from State funds to Narasimha, and the Court of Wards at length adopted this view and in a letter to Government, dated 29th September 1828, stated their opinion that the estate of their Ward could not fairly be made responsible for the pension of Narasimha.

Upon this Government determined to solve the difficulty by legislation and (Sir T. Munro being dead) passed Regulation IV of 1829, empowering them to revoke the sanads of 1802 and to issue fresh sanads, giving Narasimha one-third of the whole estates. The Governor-General did not approve of this course and ordered the matter to be referred for the decision of the Court of Directors. Accordingly Regulation IV of 1830 was passed suspending the operation of the previous Regulation. The Court of Directors said: "It "seems to us clear that Narasimha Appa Rao had no well founded "claim to a portion of the Zemindári, but merely to maintenance," and Regulation XII of 1835 was thereupon passed annulling the two former Regulations. The allowance of Rs. 800 per mensem was continued to Narasimha, but upon his death about this time it was reduced to Rs. 400 and continued to his sons Simhádri and Venkatádri. Meanwhile the two minors had come of age: Rája Sobhanádri Appa Rao took possession of Núzvídu in 1831 and Rája Nárayya Appa Rao of Nidadavól in 1835. In this year, 1835, the Governor, Sir Frederick Adam, took a tour through the country and persuaded the two young Zemindárs to come to some terms with their relatives. After tedious negotiations the brothers Simhádri and Venkatádri obtained in 1840 from Government the villages of Raicherla and Srirámavaram, which had once formed portion of the old Núzvíd estates, and from the Zemindárs of Nidadavól and Nuzvídu a money allowance which was in 1846 commuted for the *mutahs* of Tangel-

lamudi and Chevendra. (The village of Chanubanda was in 1868 exchanged for Srirámavaram.) In November 1863 Simhádri died and his younger brother Rája Venkatádri is the present Zemindár of Chevendra.

His natural brother Nárayya, who was adopted by Venkata Narasimha and took possession of the Nidadavól estates in 1835, died in 1864, leaving two widows, of whom the survivor now holds these estates.

Rája Sobhanádri Appa Rao took possession of Núzvídu on March 1st, 1831. (His mother had at her own cost built a village near Perikíd and called it by her husband's name, Rámachandra Appa Raopett.) The young Zemindár had in his treasury fourteen lakhs, the accumulations of his long minority, but foolishly generous extravagance soon dissipated this hoard and he became burdened with debts. In 1865 his eldest son quarrelled with the Rája on account of this profuse expenditure and in 1866 a proposal was made (to which, however, Government withheld their consent) that the Collector and the Naváb of Masulipatam should mediate and attempt to reconcile father and son. On the 28th October 1868 Rája Sobhanádri died, leaving six sons and the eldest, Rája Nárayya, was at once recognised by Government as Zemindár of Núzvídu.

The estate was burdened with a debt of six lakhs and the efforts of Rája Nárayya to clear off this encumbrance led him to raise his rents which gave rise to dangerous agrarian disturbances. The ryots of 80 villages in the Medúr and Weyyúr estates left their lands uncultivated in 1871 and stacks were burned with other signs of discontent. The Zemindár returned to the former rental and quiet was restored. In other respects Rája Nárayya's administration was enlightened. The town of Núzvídu was cleansed, new roads were made through it and lamp posts were erected, all at the Rája's cost. A flight of steps was constructed at the Agiripalle temple and other improvements were carried out. Rája Nárayya Appa Rao died on the 19th July 1877 leaving three minor sons. The eldest was recognised as Zemindár of Núzvídu and the estates were taken under management of the Court of Wards.

It was mentioned that Rája Sobhanádri, who died in 1868, left six sons. The fourth son, Rája Venkata Narasimha Appa Rao, presented a petition to Government on the 30th November 1868, praying that the Zemindári be divided, which petition was rejected. On the

2nd November 1871 he commenced a suit against his five brothers to recover a sixth share of the Zemindári and the personal property left by his father. There was room for argument on his behalf. The estates had certainly been divided, though unequally, in 1802 and the claims of the third brother in 1840 and 1846 had been met by a small portion of the estates being permanently alienated to his representatives. Moreover, the late Rája Sobhanádri, in his anger against his eldest son, had in 1866 declared his intention of equally dividing his estates among his six sons. To this the Zemindár, the eldest brother, replied that the division in 1802 was an act of policy by the ruling power and did not alter the rule of descent by primogeniture observed for so many generations in their family. The District Judge of Kistna, Mr. J. C. Hannyington, in August 1873, decided against plaintiff that the division in 1802 did not alter the impartible nature of this ancient Zemindári and this decision was, on appeal, upheld by the High Court consisting of Morgan C. J. and Holloway and Innes J. J. Meanwhile of the other brothers, three filed a suit in February 1873 claiming each a sixth share, and in February 1877 the District Judge of Kistna, Mr. H. J. Stokes, decided against them upon grounds similar to those taken by Mr. Hannyngton. The three plaintiffs appealed to the High Court and Morgan C. J., Muttusami Aiyar J. and Forbes J. upheld the decision of the District Court on 31st January 1879. In the meantime the fourth brother Rája Venkata Narasimha had continued his appeal to Her Majesty in Council. The appeal came on in November 1879 and the view which had been taken of the matter by the Madras Government, two District Judges, and five Judges of the High Court did not commend itself to the Privy Council, who on December 13th, 1879, pronounced their decision that upon the division in 1802 the Núzvídu estates became a new Zemindári, not feudal in its tenure or impartible in its nature, the succession to which must be regulated by the ordinary Hindu law.

In consequence of this decision each of the five surviving sons of Rája Sobhanádri became entitled to one-sixth of the estates with arrears of mesne profits, which arrears the minor sons of their eldest brother could not possibly pay out of their sixth share. The District Judge in 1880 issued a precept to the Collector to divide the estate and the Collector, anxious to avert the ruin of the three minors, endeavoured to persuade the successful litigant to agree to some compromise. The irate uncle of the minors would listen to no

argument. "I have been kept out of my rights so long, that now "I am determined to have a sixth part of every village, of every "house, of every back-yard and of every tree!" "And of every elephant?" asked the Collector. "If an elephant could be divided, I should!" exclaimed the impracticable Rája. To arrange a division among claimants of this temper was a troublesome business, but it was accomplished by Mr. Breeks Atkinson, who was Acting Collector in 1881 and remained in the District on that special duty until he had completed a compromise under which the minors retain one-sixth of the estates and a sum of money in hand. The remainder of the estates and of the money at credit of the minors was divided among the five uncles, in accordance with the decision of the Privy Council.

The three minors have now come of age and propose to divide their sixth share.

3.—THE VASIREDDI FAMILY.

This family are Sudras of the Kamma subdivision and intermarry with the Yarlagadda Zemindárs of Dévarakóta. For more than a century they occupied a very prominent position in this District, but their extensive possessions have now almost entirely passed into other hands and at present the only member of the family who holds land on Zemindári tenure is a representative of a junior branch, Rája Vásireddi Bhaváni Muktésvara Prasádha Naidu of Muktiála, usually known as the Chintalapáti Vantu Zemindár.

The ancestor of this family, Vásireddi Vírappa Naidu, in the year 1670 obtained from the King of Golconda a sanad appointing him Desmukh of the pargana of Nandigáma. He left three sons who in 1686 divided Nandigáma into three portions and lived separately, each in the fort which he had built, Rághavayya at Mágóllu, Choudári Rámayya at Rághavapuram and Chendra Mouli at Chintalapádu. Some accounts make Choudári Rámayya of Rághavapuram to be the eldest of the three brothers.

These three divisions descended to the offsprings of the three brothers and in this generation Vásireddi Chinna Padmanábhudu, only son of Rághavayya of Mágóllu, far outstripped his cousins in the race for power, obtaining the parganas of Pénuganchipról u and Bétavólu in the Kondapalle Circar. Popular legends say that this Chinna Padmanábhudu when a young man was carried as hostage to Delhi and there languished forgotten, until one of the ladies of

the Zenána interceded for him with the Emperor. One account says that he sat in the courtyard combing his hair and that the Begum saw him from a window and was struck with his manly beauty. Another account says that he had secreted on his person numerous precious stones which he sewed into the embroidery of a jacket intended as a present for the ladies of the Zenána and so obtained their intercession. The story continues that the Emperor promised to release him, but in releasing him gave him, as a parting gift, an unmanageable steed, the terror of the whole Court. Chinna Padmanábhudu mounted and disappeared, all thinking that the rash youth would forfeit his life, but next day he rode up to the palace, having kept the horse at speed for twenty-four hours. He dismounted and as the grooms approached to take the trappings off the foam-flecked courser it staggered and fell dead. The Emperor, won over by this exhibition of physical endurance, sent Padmanábhudu back to his country with sanads for the three parganas.

In the year 1710, when a dispute arose in the Kondavídu country between the rival families of Manúru and Mánika Rao, the Subahdár of the Deccan bestowed upon the Vásireddi family authority over one-third of the Kondavídu Circar that there might be a counterpoise to the two disputants. It is not clear which of the cousins of this generation in the Vásireddi family thus obtained a footing on the Guntúr side of the river. One account says it was the same Chinna Padmanábhudu of Mágóllu, Pénuganchiprólu and Bétavólu, and that he built the Fort at Chintapalle on the right bank of the river. Another account says that the third of the Kondavídu Circar was given in 1710 to the descendants of Choudári Rámayya of Rághavapuram. He had six sons of whom only the eldest left issue, two sons named Chinna Narasanna and Chinna Rámalinganna. In Manchala village near Chebrólu is a grant of land by Narasanna in 1725. Rámalinganna married a daughter of Kodanda Rámanna of Devarakóta, but died without issue in 1760, when the descendants of Vásireddi Choudári Rámayya of Rághavapuram became extinct and their possessions passed to the two other branches of the family.

Chinna Padmanábhudu, the son of Rághavayya of Mágóllu, had six sons, of whom the third son, Náganna, stands forward most prominently, either because his energetic character gave him the lead in these unsettled times or because he claimed to have been adopted by the childless Rámalinganna, who died in 1760.

Chendramouli of Chintalapád had one son, Rághavayya, who left two sons, Achanna *alias* Lakshmipati and Rájamouli. This Lakshmipati *alias* Achanna appears to have joined his second cousin Náganna in the management of all the Vásireddi territory at least for a time. There is an Imperial grant of the Emperor Sháh Alam, dated 1761, issued through the Nizám to Náganna and Lakshmipati, giving them the office of Mannavar in the five Mahâls of Kollúr and Kétavaram, Bellamkonda, Vinukonda, Ráyapudi and the Havéli Mahál, along with Ravúr and Kuchipudi, their remuneration being fixed at certain land in each village, three per cent, on the collections and the usual fees. But very shortly after this date the Chintalapádu branch of the family appear to have been restricted to their own limited hereditary domains and Náganna was paramount over all the other possessions of the Vásireddi family. The following descendants were left by Náganna:—

- Náganna
  - Rámanna
    - Náganna or Pápayya
      - Ráma
      - Rámanádha Bábu
        - Dasarádha
        - Sivaprasádha
  - Jagayya
    - Venkatádri
  - Venkatádri
    - Chendramouli
      - Padmanábha Rámanna
        - Naidamma
          - Padmanábha Rámanna
          - Chendramouli
      - Jagannádha Bábu
        - Lakshmipati
          - Venkata Narasimha.

On the death of Náganna his eldest son, Rámanna, took Nandigáma, and his second son, Jagayya, took Chintapalle, on the right bank of the river. They seemed to have carried matters with a very high hand towards the junior Chintalápádu branch of the family, now represented by two brothers Pedda Ramalinganna and Víranna, who were the sons of Chendramouli, son of Rájamouli, grandson of the original Chendramouli of Chintalapádu. The younger of these two brothers, Víranna, was killed in 1763 by Jagayya of Chintapalle and in the following year, 1764, Jagayya himself met the same fate, being invited to a conference by one of Basálat Jang's officers and beheaded. The news of this tragic event reached his widow, Achamma, as she had in her hands a necklace of golden beads.

She flung away the necklace and hastened to prepare herself to be burned along with her husband's corpse on the funeral pile. This is the last recorded instance of *sati* in the Kistna District. To this day, in memory of the devotion of Achamma, the ladies of the Vásireddi family never wear a necklace of gold beads. The widow who thus sacrificed herself left a young son, Venkatádri, the famous Rája Vásireddi Venkatádri Naidu, so well known in the early British records.

On the death of Jagayya, the elder brother, Rámanna, took Chintapalle and kept all the territory in his own hands until 1768, when he made over Nandigáma to the youngest brother, Venkatádri, and himself remained at Chintapalle.

About the year 1770 Rámanna had the misfortune to incur the displeasure of Basálat Jang, who at this date held Guntúr with a formidable French force. An expedition set out from Guntúr under the command of a French officer named Bon Enfant, and Chintapalle fort was taken by storm, Rámanna flying across the river to Nandigáma which was now included in the Company's territory. Basálat Jang's vengeance did not end here. Pedda Rámalinganna of Chintalapádu, the elder brother of the Víranna killed in 1763, had five sons, and the eldest of these five sons, Rája Mouli, was now in 1771 invested by Basálat Jang with the title of Rája and made Zemindár of all the Vásireddi territories subject to Guntúr. How long this access of fortune to the Chintalapádu branch of the family lasted does not appear. On the death of Venkatádri at Nandigáma in 1772 the eldest brother Rámanna claimed Nandigáma as of right, although the deceased Venkatádri had left a son Chendramouli, aged six years. The Madras Government admitted the claim and made over Nandigáma to Rámanna on the condition that he maintained his brother's children. Within the next five years Rámanna must have become reconciled with Basálat Jang, for in 1777 we find him once more in his fort at Chintapalle and there giving refuge to the young Zemindár of Mailavaram, Surinéni Venkata Ráma Rao, who had fled from the English. The Masulipatam Council retaliated by attaching Nandigáma whereupon Rámanna came to terms, giving up the young Zemindár and becoming security for his paying the arrears due on the Mailavaram estates.

In 1778 Vásireddi Rámanna Naidu died and the whole of his vast influence passed not to his own son, Náganna *alias* Pápayya, but to

his nephew, Venkatádri, son of Jagayya, the well known Venkatádri Naidu. The first step of this nephew, Venkatádri, was to imprison in the fort at Chintápalle his uncle's sons, Náganna *alias* Pápayya and Chendramouli. His great resources and energetic character extended his influence on every side and, after the death of Basálat Jang, when the only check upon him was the distant Nizám at Secunderabád, he became too powerful for a subject. In 1785 the Masulipatam Council suggested to the Madras Government that it would be well if his immense power were divided with Vásireddi Lakshmipati, the second brother of the Rajá Mouli whom Basálat Jang had temporarily elevated in 1771. Some news of this suggestion reached Venkatádri and he promptly crossed the river into the Kondapalle Circar and razed to the ground the fort at Muktiála where Lakshmipati abode. This "levying war within the Company's territory" enraged the Masulipatam Council, but nothing was done to curb the lawless Venkatádri Naidu.

In 1788, when the Kondavídu Circar also passed into the hands of the Company, as Venkatádri Naidu was too powerful to be put down it was proposed to utilize his energy by giving him the management of the estates of "the two Gunda Raos," the Zemindáris of Vinukonda and Bellamkonda. But after some time the Company's officers found themselves strong enough to put pressure upon Venkatádri Naidu and in 1794 he was compelled to release his two cousins from confinement and to make them an allowance for maintenance. A battalion of Company's sepoys was stationed in the fort at Chintapalle and Venkatádri Naidu himself was for a time placed under a guard at Guntúr. The proud Chief was obliged to recognize the fact that he could no longer use force against the power of the East India Company, but what weapons were still left to him he did use and by intrigue and careful management continued to extend his power for twenty years more. He never returned to Chintapalle after it had been desecrated by Company's sepoys and fixed his residence at Amrávati, lower down the river bank, where, at a great cost, he laid out gardens, restored temples, and erected a palace, the roof of which, covered with sheets of burnished copper, was the admiration of the District. It was in digging to obtain stone for these buildings that the Rája's people unearthed portion of the famous Buddhist ruins at Amrávati, first described by Colonel Colin Mackenzie.

The last instance of lawless violence on the part of Venkatádri

Naidu was in 1798 when he turned out of Chintalapádu, Vásireddi Chendramouli, the fourth son of Pedda Rámalinganna and, so, younger brother of Rája Mouli, made Zemindar in 1771, and of Lakshmipati, driven out by Venkatádri Naidu in 1785. In 1798 the time for such outrages was past. The Collector of Masulipatam interfered and in 1801 Venkatádri Naidu was compelled to give to this distant relative, Chendramouli, the Jágír of Muktiála, on the left bank of the river. When Civil Courts were established a suit was filed against Venkatádri Naidu for the recovery of the Chintalapádu estates and a decree was passed in favour of Chendramouli's only son, Chinna Venkatádri, who thus held both Muktiála and Chintalapádu. He left one son Rája Vásireddi Bhaváni Muktésvara Prasádha Naidu, the present Zemindár of the Chintalapáti Vantu, the lineal descendant in the seventh generation from Chendramouli, third son of the original ancestor, Vásireddi Vírappa Naidu.

To return to Rája Venkatádri Naidu. In 1802 when the Permanent settlement was made, he had influence sufficient over the Village Curnums to conceal the real value of the territory under his control and so obtained an unduly favourable settlement from the Madras Government. He thus derived a large income from his villages and, although his expenditure was on a princely scale, he was able continually to add to his territory. He took the Vangipuram quarter of Répalle Zemindári in satisfaction of a debt due by the Mánika Rao family. He purchased Kollúru and Nizámpatam, sold for arrears of revenue, and rented a great part of the Vinukonda Zemindári. On the Masulipatam side of the river he purchased Inuguduru, Akulamand, the six Islands, Kaldindi and part of the Medúrghát and Jamalváyi territory, along with other lands in the Rajahmundry District.

In paying the peshcush due on all these lands he was always very punctual, so as to avoid giving any pretext to Government for interference. On one occasion before setting out upon a pilgrimage to Benares he paid the peshcush in advance and deposited with bankers two lakhs as a fund to retire his drafts for travelling expenses.

He built another residence at Chébrólu, which he called Chatturmúkhapúram, and he built or repaired the lofty gopuram at Mangalagiri. His charities were lavish and one popular legend states that this was to remove a curse which had fallen upon him. It is said that during his energetic days he had determined to get rid of a tribe

of Chentsus who pillaged his Zemindári and so, inviting 150 of the men of the tribe to a feast, he had them all beheaded. Remorse overwhelmed him for his treachery and whenever he sat down to his meals the grain turned into insects. Such is the popular legend. It is a fact that he erected 108 pillars before various shrines, of gilt copper, 30 feet in height, and that he gave to Brahmans his weight in silver twice and his weight in gold once. He went on pilgrimage to Ramésvaram and to Benares, where he presented a costly offering to the ex-Peshwa, Baji Rao. From the Nizám he obtained the title of Manúr Sultán, nominally because he extirpated robbers but really in consideration of a present of a lakh of pagodas, sent when on his return from Ramésvaram he had halted near Venkatagiri and was disputing with the Venkatagiri Rája about precedence.

His expenditure upon marriages and other ceremonies was princely and is still spoken of by the people in these degenerate days.

Rája Vásireddi Venkatádri Naidu had no children. He seems to have borne no active ill-will towards the two cousins who were released from imprisonment at Chintapalle in 1794, for when a second son, named Jagannádha Bábu, was born in 1797 to Chendramouli, the powerful Rája Venkatádri adopted the boy in 1798 as his own son, and in 1803 married him to two girls named Achamma and Rangamma. So also when in 1806 a younger son, named Rámanádha Bábu, was born to the other cousin, Náganna *alias* Pápayya, Rája Venkatádri in 1807 adopted this boy also as his son.

In 1815 the elder adopted son, Jagannádha Bábu, came of age, being eighteen years old, and Rája Venkatádri divided his vast territory in February and July 1816, giving Jagannádha Bábu the Ummamésvara portion of 314 villages and keeping for the minor Ramanádha Bábu the Chébrólu portion of 237 villages. Shortly afterwards, on August 17th, 1816, Rája Venkatádri died and his possessions were left as a prey to the law-courts.

The Rája's affairs had been managed by two confidential Brahmans, Sabnavís Antana Pantulu and Pottúri Kálidás. These two veterans now took each one of the adopted sons of their deceased patron and commenced the litigation which has ruined the family. Sabnavís Antana Pantulu persuaded the elder adopted son, Jagannádha Bábu, to claim the whole property on the ground that the

adoption of the younger lad, Rámanádha Bábu was invalid, while Pottúri Kálidás stood by Rámanádha Bábu in his claim for the Chebrólu portion which the late Rája had destined for him. A lawsuit accordingly began between the two youths, the Collectors of Guntúr and Masulipatam attached the greater part of the estates for arrears, and the downfall of the family was very rapid. It is barely credible, but Sir W. Elliott states in his report that Jagannádha Bábu on his father's death got possession of a hoard of 50 lakhs of rupees, half a million sterling, and that in 1818, only two years afterwards, the copper sheets were stripped off the roof of the palace at Amrávati and were despatched to Sabnavís Antana Pantulu at Masulipatam to defray legal expenses. Where all the money went no one seemed to know. Sir W. Elliott mentions that a lakh and a half was remitted to Madras to bribe pandits and purchase mantrams, but even with expenditure such as that fifty lakhs ought to have lasted longer.

In December 1822, Sir Thomas Munro, Governor of Madras, passed through Guntúr and wrote in his Minute as follows :—

" The two sons of the late Vasireddi, Zemindár of Chintapalle, " both complained to me of the distress they suffer from the tem- " porary resumption of their Zemindáries and of the heavy debt " which is accumulating upon them by their lawsuit about their " father's property. They are both sons by adoption. The object " of the elder is to obtain the whole Zemindári on the ground that " the second adoption is illegal : that of the second is to retain the " share which he obtained during his father's life. They are both " tired of the suit. I recommended to them to withdraw and to " settle the matter amicably. The younger is of course anxious to " do this. The elder likewise expressed his willingness, but his " native advisers are against it and I imagine the suit will proceed."

The suit did proceed and with an increase of bitterness as is usual in family quarrels. On the 16th June 1824 the Provincial Court decided against the younger brother who appealed to the Sadr Court at Madras. On February 28th, 1825, the elder brother, Jagannádha Bábu, died. The younger brother at once claimed to be his heir, but the Provincial Court on December 22nd, 1825, decided in favour of his senior widow, Achamma. From this decree Rámanádha Bábu appealed to the Sadr Court so that he had two appeals pending. The junior widow, Rangamma, now came forward and on the

6th September 1826 filed a suit against Rámanádha Bábu, Achamma and Pottúri Kálidás, alleging that she and her late husband had in April 1819 adopted a boy named Chávа Latchmipati, (her mother's sister's son), and that this adopted son was thus the heir to the whole estate of Rája Venkatádri. This suit came on for hearing before the Provincial Court on May 11th, 1827, and was scornfully dismissed with costs, the Court refusing even to hear the witnesses produced to speak to the adoption of Latchmipati. "The Court, by examining "witnesses, would in fact be lending its authority to perjury" said the Second Judge. "We should be wanting in respect to ourselves nay, "more, we should wilfully connive at perjury, if, with our knowledge "ofthe circumstances of the case, we were gravely to proceed to the "examination of witnesses, in proof of the impudent and palpable "falsehoods alleged in the plaint" said the Third Judge. Rangamma of course appealed and on October 22nd, 1829, the Sadr Court ordered the Provincial Court to hear the evidence. The best point in favour of the adoption was that Jagannádha Bábu had called upon Mr. Roberts, Collector of Masulipatam, with the boy Cháva Latchmipati and had acknowledged him as his adopted son and that Mr. Roberts had so reported to the Board of Revenue, but Mr. Russell, Collector of Masulipatam, and Messrs. Oakes and Whish, Collectors of Guntúr, knew nothing of the adoption. On the 5th of July, 1830, the Provincial Court gave judgment at very great length deciding against the adoption of Latchmipati. Rangamma appealed and on the 14th of March 1832, the Sadr Court at Madras, pronounced one judgment for the three pending appeals. The decision was to the effect that Cháva Latchmipati was not adopted by Jagannádha Bábu, that the second brother, Rámanádha Bábu, was duly adopted by Rája Venkatádri, and that as Jagannádha Bábu and Rámanádha Bábu were undivided brothers, the widows Achamma and Rangamma were entitled only to maintenance from the date of their husband's death. This decision gave to Rámanádha Bábu what was now left of the estate of Rája Venkatádri Naidu, but arrears had accumulated and the awful famine of 1832 had impoverished the cultivators. The two widows appealed to the King in Council, but in the meantime Rámanádha Bábu was regarded as the lawful Zemindár and was for a time placed in charge of the estates as Manager on behalf of Government. His management was not successful, and in some respects was fraudulent, as he accepted for his own purse large sums when granting leases on unduly low rents. Sir W. Elliot in his report says that he kept up an undue

amount of pomp, but a pencil note on the margin in the handwriting of Mr. Goldingham says, "He had one velvet coat which he wore on all ceremonial occasions." He was treated with the same measure that was dealt out to the other Guntúr Zemindárs. In 1842 he surrendered his zemindári with a promise of a sufficient maintenance and in 1846 they were formally brought to sale and bought in by Government while in 1849 the Court of Directors having read Sir W. Elliott's report decided that the Guntúr Zemindáris were permanently resumed.

Court of Directors' Despatch, 21st June 1842, No. 14.
E. M. Consultation, 20th Feb. 1846.
Court of Directors' Despatch, 31st Jany. 1849.

But meanwhile the appeal of the two widows came on for hearing before the Privy Council. It was argued in June and July 1846, and on the 29th February 1848 the Judicial Committee pronounced their decision. It occupies 113 pages of Part I, Volume IV of Moore's Privy Council appeals. They decided that the adoption of the second brother, Rámanádha Bábu, was invalid and that he could not inherit any of the ancestral property of Rája Venkatádri Naidu, which must all pass to Jagannádha Bábu, but that the younger brother, Rámanádha Bábu, was entitled to any acquired property given him by Rája Venkatádri Naidu. The adoption of Cháva Lutchmipati by Jagannádha Bábu was held good, with the following remark, "This Court is more accustomed to the "examination of evidence, than the Civil Servants of the East India "Company, who preside in the Native Courts, can be supposed to be." And the cause was remitted to the Sadr Court at Madras to give this decision effect.

The suit resembled the famous Chancery suit in "Bleak House," for the estate of Rája Venkatádri Naidu had disappeared. The grandson Latchmipati was now the legal heir and applied to Government to be put in possession of the Zemindári, but all that Government did was to transfer to him the allowance of Rs. 1,000 per mensem which the Court of Directors had granted to Rámanádha Bábu, and to give the latter a compassionate allowance of Rs. 300 per mensem. Upon this Latchmipati Naidu applied to the Privy Council, who on the 18th August 1852 again ordered the Sadr Court to give effect to the decision of February 29th, 1848, but the Madras Government maintained that all that there was to inherit was the allowance of Rs. 1,000 per mensem.

The widow of Latchmipati Naidu adopted a son to whom the allowance of Rs. 1,000 is continued. He is named Vásireddi Venkata Narasimha Naidu and he resides at Masulipatam.

Vásireddi Rámanádha Bábu died in 1859 leaving a widow and two sons. An allowance of Rs. 150 per mensem was for some time paid to the widow and at present an allowance of Rs. 300 per mensem is paid to the two sons Dasarádha Naidu and Síva Prasádha Naidu who reside at Amrávati.

They are undoubtedly the senior heirs of the Vásireddi family for as the Privy Council decided against the adoption of Rámanádha Bábu, he must be considered as the second son of Náganna *alias* Pápayya. The elder son, Ráma, enjoyed a pension of Rs. 385 per mensem but died without issue, so the two sons of Rámanádha Bábu are the heirs of that branch and could claim at least the pension of Rs. 385.

This pension of Rs. 385 or a hundred pagodas per mensem was the allowance which Rája Venkatádri was persuaded to give to each of his cousins after they were released from the fort at Chintapalle. After his death the Collector of Guntúr continued the allowance to the elder sons of these two cousins. Ráma Naidu, elder son of Náganna *alias* Pápayya has died without issue so his pension has lapsed. Padmanábha Rámanna, elder son of the other cousin, Chendramouli, drew this allowance of Rs. 385 until his death, when it was continued to his son, Naidamma, who has left two sons, Padmanábha Rámanna and Chendramouli, now residing at Chintapalle in receipt of this allowance of Rs. 385 per mensem.

4.—THE MALRAZU FAMILY.

This family is of the Velama subdivision of the Sudra caste as also is the Mánika Rao family of Répalle. They say that they held Imperial grants from Delhi constituting them Desmukhs of the Kondavídu Circar, but these documents are not now forthcoming. Doubtless the family had great influence at the beginning of last century for there is a grant by them dated 1706 of some land in Vémavaram village, but the oldest document in their possession now is a parvana from Basálat Jang in favour of Malrázu Venkata Narasimha Rao, Desmukh Mannavar of the pargana of Vinukonda.

This Zemindár fixed his residence at Atlúru which was named after him Narsaravupet, and here he built a fort with a residence

within of considerable architectural pretensions, and laid out gardens and orchards round the town. On his death his territory was divided between two Zemindárs of the same name, distinguished as Pedda Venkata Gunda Rao and Chinna Venkata Gunda Rao, of whom one took the fortress of Vinukonda and the other Bellamkonda. In 1803 one of these resigned his share in favour of the other, so all the Zemindári was again united. Rája Malrázu Venkata Gunda Rao purchased the Rachúr portion of the Répalle Zemindári and bid against Vásireddi Venkatádri Naidu at the sale of other estates. He was well known as a patron of literature and of all religions with which he came in contact; but towards the close of his life he appears to have regarded the management of his estates as a burden and several times offered to give them up to Government in return for a pension equal to one-fifth of the gross rental.

He had purchased the Zemindári of Sayidapuram in the Rápúr Taluq of the Nellore District when it was sold for arrears and he gave his only daughter, Latchmi Narasayya, in marriage to Jupalle Malla Rao, the brother of the last Zemindár of Sayidapuram. In 1818 Malrázu Venkata Gonda Rao died. On his death-bed he made a will in presence of the Collector, Mr. Oakes, giving over his Zemindári to Government. In the same will he left 10,000 Pagodas to Kanchanapalle Srinivasa Rao, the Collector's confidential cash-keeper. Because he permitted this legacy and because he had on a previous occasion borrowed money from the Zemindár, Mr. Oakes was removed from his appointment. A Minute on this subject is printed on pp. 268-271, Vol. II, of Arbuthnot's Munro.

On the Zemindár's death the Collector took charge of his estates in this District but the son-in-law, Jupalle Malla Rao, took possession of Sayidapuram. A lawsuit arose between this son-in-law and the Zemindár's widow Lakshmamma, which lasted for eight years. After Jupalle Malla Rao died, the lawsuit was kept up by his widow and his two daughters, and when his widow died there appeared on the scene one Jupalle Venkata Ráma Rao, who not only alleged that he had been adopted by Jupalle Malla Rao's widow but also married both Jupalle Malla Rao's daughters. This curious consolidation of claims did not much avail Jupalle Venkata Ráma Rao, for in June 1826 the Sadr Court decided in favour of Malrázu Lakshmamma, the widow of Malrázu Venkata Gunda Rao.

All the estates including Sayidapuram were handed over to her

and she adopted a son named Venkata Narasimha Rao. In 1832 the Zemindári was attached for arrears. In 1839 an allowance of Rupees 1,000 per mensem was granted to the Zemindár. In 1841 Sayidapuram and in 1846 the Guntúr District Zemindári was sold and purchased for Government.

Malrázu Venkata Narasimha Rao left a son Venkata Gunda Rao whose widow adopted a son, Venkata Narasimha Rao, yet a minor and unmarried. He resides in the fort at Narsaravupet and is the hereditary custodian of the neighbouring shrine of Kotappa Konda.

5.—THE MANIKA RAO FAMILY.

This family, long known as the Zemindárs of Répalle, claim to have been established in this District for twelve generations since the days of Krishna Ráya. They say that under the Kings of Golconda they were Mannavars and also Desmukhs but their oldest documents are two Firmans dated A.D. 1690 from Rohallah Khán and Bhasharat Khán, Aurangzíb's lieutenants at Haidarabád, appointing Mánika Rao Ráma Rao to be Mannavar of the whole Murtazanagar Circar and Desmukh of the same with the exception of the Vinukonda pargana. This claim is contested by the Vásireddi family who assert that they were Mannavars of the whole Murtazanagar Circar and that two-thirds were taken from them because they fell into arrear with the Nizám's demand whereas the Mánika Rao family contend, and with probability, the Vásireddi family did not leave Nandigáma and cross the river before 1710. In that year so fierce a quarrel arose between the Manúru and Mánika Rao families that the Subahdár of the Deccan was compelled to notice it. The Naváb of Arcot, on his way to that Government, passed through this District, attacked and took Kondavídu from the Mánika Rao Zemindár, and, having thus restored order, gave one-third of the Murtazanagar Circar to the Vásireddi Zemindár, and went on his way to Arcot.

Five years before this, in 1705, the Mánika Rao Zemindár had built the Fort at Répalle, so it was probably necessary to curb the power of this family. After this interference by the Muhammadans the power of the Vásireddi family steadily increased and the power of the Mánika Rao steadily decreased, indeed when the Guntúr Circar passed into the hands of the Company and Vásireddi Venkatádri Naidu was powerful almost beyond control the Répalle Zemindár was feeble in comparison.

In 1792 Répalle and Rachúr were divided into separate Zemindáries. In 1795 the Rachúr Zemindár died and was succeeded by Mánika Rao Sítanna Rao who died without issue on the 20th July 1799. A will was produced naming as his heir Mánika Rao Sítayya, youngest son of Jangava Rao uncle of deceased, but after legal proceedings with much perjury and intrigue Government recognised as heir Bháva Naráyana Rao, Zemindár of Répalle, who thus got all the estates again into his own hands. 1801, both estates were attached for arrears and afterwards the Rachúr portion was brought to sale and was purchased by the Malrázu family.

Mánika Rao Bháva Naráyana Rao held the Répalle Zemindári for more than twenty years longer and bore a good reputation as an indulgent landlord. He died in 1824 leaving a widow Achamma and a brother Sítanna Rao who disputed about the succession. Government placed the widow in possession and referred the brother to the Civil Court. In 1827 the widow died and the brother succeeded. He died in 1828 leaving a minor son, Janganna Rao, and the Zemindári was taken under the Court of Wards until the minor attained his majority in 1835. Arrears accumulated and the Zemindári was attached and bought in by Government in 1846. The Zemindár's descendant resides at Répalle in the ruined fort receiving an allowance from Government.

6.—THE MANURI FAMILY.

This family, until lately Zemindárs of Sattenapalle and Chilakalúrpád, are Brahmans. They have an Imperial grant dated 1707, the last year of Aurangzíb's reign, appointing them Zemindárs and Serishtadárs of Murtazanagar Circar. They make use of the title Muzundár in addition to their family name.

The representative of this family at the time when the Company took possession of the District was Manúri Kondalrao. His estates were in 1799 equally divided between his two grandsons, the elder taking Sattenapalle and the younger, Chilakalúrpádu which included the ancient fortress of Kondavídu. The peshcush fixed on each estate at the permanent settlement was the same Rupees 1,26,700.

The Sattenpalle Zemindár was a weak man and gave over the management of the estates to his son Appaji Rao who died in 1810. The Zemindár then asked that his estates might be taken under the

Court of Wards but this request was refused. He diod in 1816 and a few days before his death rented his estates to one Patri Kistnayya who had married the Zemindár's daughter and whose adopted sister was the Zemindár's first wife. The minor grandson was recognised as the heir although the Zemindár had left a younger son. The renter Patri Kistnayya exerted a bad influence and matters grew so serious that a military detachment was sent from Guntúr to Sattenapalle to arrest the young Zemindár. The estates were attached in 1817 but were made over to the Zemindár in 1820. They were again attached a few weèks before his death in 1834. His widow and his uncle disputed about the succession but the dispute ended with the widow's death. These estates were sold in 1846 and purchased by Government. The two brothers, the present representatives of this branch of the family, receive an allowance of Rupees 300.

The younger grandson Manúri Narasanna received the Chilakalúrpádu estates. He died in 1809 leaving a widow, Bháratamma, who drew a pension until her death in 1859. The estates, after much dispute, passed to his nephew Venkata Kistna Rao, who died in 1815, leaving two sons, Venkata Narasimha Rao and Venkanna, both minors. The estates were placed under the Court of Wards, and in 1827 were handed over to the elder brother. In 1832 the estates were attached for arrears and a few months later the Zemindár was murdered by one of his own servants. His widow Venkata Hanumayamma and his brother Venkanna after much disputing agreed to jointly share the estate and were accordingly both put in possession by the Collector. They divided the estate, Venkata Hanumayamma, taking the Tullúru portion and Venkanna taking the Pálaparru portion. On November 17th, 1840, Venkanna died leaving a widow, Bháratamma. She adopted Venkata Kistna Narasimha Rao and the adoption was recognised by Government.

The division of the Chilakalúrpád estates had never been formally registered, and the whole was attached for arrears and brought to sale in 1846 when it was purchased by Government. Each of the widows received an allowance of Rs. 150 per mensem.

Bháratamma died in 1847. Hanumayamma adopted a son Venkata Rámanaya Rao, in 1864 and died in 1869. The two pensions of Rs. 150 per mensem have been continued to their sons.

7—THE VELLANKI FAMILY.

The Vellanki family, who still retain some territory in the north of the District and have some claims over villages within the Nizám's Dominions, trace their pedigree back to Rája Vellanki Malla Rao, who had authority in the three parganas of Medúrghát, Jamalaváyi and Kanakagiri more than three hundred years ago under the Mussulman Kings of Golconda. Malla Rao had three sons and was succeeded by the eldest son, Jánika Rao, who left a son, Malla Rao. This Malla Rao had two sons and, as the elder died without issue, the second son, Linga Rao, succeeded. Linga Rao had one son, Ráma Rao, who had one son, Vengala Rao, the common ancestor from whom are descended all the various members of the Vellanki family.

This common ancestor, Vellanki Vengala Rao, lived in the days of 'Abdul Hasan Sháh (1669-1687), the last King of Golconda, who is said to have given Vengala Rao sole charge of these three parganas. It is from this period that the family date their use of honorific insignia which, however, have fallen into disuse in late years since their lands were partitioned or sold. These honorific distinctions included a white flag, a royal umbrella, a banner with the heraldic bird called Gandabhairundam and the four drums known as Danka, Navubat, Tasha and Marfa.

Vellanki Vengala Rao left two sons, Gopála Rao and Malla Rao. The elder son, Gopála Rao, in 1698 obtained from the Emperor Aurangzíb a sanad appointing him joint Despondi, along with Varigonda Vissamrázu and Vutukúr Konéru and Rámachendrudu, of the parganas of Medurghat and Jamalaváyi. This Gopála Rao had five sons. The fourth son died without issue and the third son, Pedda Ráma Rao, he gave in adoption to his younger brother, Malla Rao. On his death the lands were divided. The eldest son, Venkata Rao, took Gampalagudem; the second son, Vengala Rao, took Kalagara; the fifth son, Jogayya Rao, took Yenagadapah; the third son, Pedda Ráma Rao, who had been given in adoption to his uncle, Malla Rao, took Tiruvúr. From these four brothers are descended the existing branches of the family and as childless members frequently adopted the sons of their cousins the unravelling of their intricate relationships has been a task requiring much patient investigation.

The eldest of the four brothers, Vellanki Venkata Rao, took Gampalagudem. He left two sons, Malla Rao and Gopála Rao.

The elder had no issue, but the younger left two sons, Venkata Rao and Vengala Rao. These two grandsons of the original holder, Venkata Rao, appear to have divided the property. The elder grandson, Venkata Rao, took the western half of Gampalagudem and died leaving a son, Gopála Rao. The younger grandson, Vengala Rao, took the eastern half of Gampalagudem and died leaving a widow Venkamma. The great grandson, Gopála Rao, holder of the western portion, died leaving a widow, Chinnamma, so that in the year 1822 the western and eastern portions of Gampalagudem were held by these two widows, Chinnamma and Venkamma. The proprietrix of the western portion, Chinnamma, widow of Gopála Rao, adopted Venkata Ráma Gopála Rao, a great grandson of the Jogayya Rao who took Yenagadapah. This adopted son in his turn adopted Rája Vellanki Venkata Krishna Rao, a descendant of the Pedda Ráma Rao who took Tiruvúr as his share, and this Rája Vellanki Venkata Krishna Rao is the present Zemindár of the western portion of Gampalagudem. The proprietrix of the eastern portion of Gampalagudem, Venkamma, widow of Vengala Rao, adopted Ráma Rao, also a descendant of the Pedda Ráma Rao who had Tiruvúr as his share, and the widow of this Ráma Rao, Lakshmi Venkamma Rao, is the present Zemindárni of the eastern portion of the Gampalagudem Mutah.

We now pass to Vengala Rao, the second son, who took Kalagara as his share of the family territory. He left a son, Sanjiva Rao, who had two sons, Rághava Rao, who died childless, and Lakshma Rao, who obtained a sanad at the permanent settlement in 1802. This Lakshma Rao took in adoption Sobhanádri, another descendant of the Tiruvúr sharer. On the death of Sobhanádri the Kalagara Zemindári passed to Venkata Gopála Rao and Venkata Ráma Rao, two brothers who now held the half of Yenagadapah, but after some time arrears accumulated upon the Kalagara estate and it was subdivided and sold.

The fifth son of Gopála Rao was Jogayya Rao and he took Yenagadapah as his portion. He left two sons, but as the younger died without issue, the Zemindári passed entire to the elder son, Gopála Rao who left three sons and as the eldest died without issue, the Yenagadapah Zemindári was divided into two portions, one going to the second son, Tirumala Rao, the other going to the third son, Ráma Rao. Tirumala Rao left two sons, Venkata Ráma Gopála Rao, who was adopted by Chinnamma, widow of Gopála Rao, and so inherited the

western half of Gampalagudem, and Venkata Narasimha Rao, who inherited from his father the half of the Yenagadapah Zemindári and had two sons who died unmarried, so after the death of his widow, Chellamayyagáru, his half of Yenagadapah passed to his cousins. Ráma Rao, who took as his share the southern half of Yenagadapah, left two sons, Venkata Gopála Rao, whose widow, Sayemma Rao, now enjoys half of the southern portion of Yenagadapah, and Venkata Ráma Rao, whose daughter, Kamadana Sítamma Rao, enjoys the other half of the southern portion of Yenagadapah.

Last comes the third son of Gopála Rao, Pedda Ráma Rao, who was given in adoption to his uncle Malla Rao, and got Tiruvúr as his share. He had four sons and as the eldest died without issue Tiruvúr was divided among the three others. Of these three remaining sons of Pedda Ráma Rao two were childless, but the third son, Sura Rao, had three sons so was able to give one in adoption to each of his childless brothers. Thus the three sons of Sura Rao inherited the three portions of Tiruvúr. Venkatakrishna Rao got Rázupett, Chinna Ráma Rao got the Nadimi Tiruvúr Mutah and Rámakrishna Rao got the old Tiruvúr Mutah. With these three brothers the permanent settlement was concluded in 1802, and in 1827 they did good service in arresting a leader of banditti named Rája Naikudu.

Venkatakrishna Rao of Rázupett had three sons, Jagannádha Rao, Sura Rao and Sobhanádri Rao. The youngest of these three, Sobhanádri Rao, was, as stated above, given in adoption to Lakshma Rao and so inherited the Kalagara Zemindári. The eldest of the three, Jagannádha Rao, left three sons, Sitaráma Rao, (whose son, Rámakrishna Rao, was born in 1874,)Venkata Ráma Rao, now alive, and Chinna Venkata Krishna Rao, who was given in adoption and has inherited the western half of Gampalagudem, which he now enjoys. The second of the three sons of Venkata Krishna Rao, named Sura Rao, left a son named Pedda Venkata Krishna Rao. He had two sons Surya Prakása Rao, died without issue, and Venkata Ráma Rao, a minor, who has been taken in adoption by Achemma Rao Gáru, widow of the Zemindár of Nadimi Tiruvúr and so will inherit that Zemindári.

Ráma Krishna Rao, third son of Sura Rao and Zemindár of the old Tiruvúr Mutah, had one son Rájá Vellanki Venkata Ráma Surya Prakása Rao, the present Zemindár.

Chinna Ráma Rao, second son of Sura Rao and Zemindár of Nadimi Tiruvúr, left three sons, Jagannádha Rao, who died childless, Ráma Rao, who was taken in adoption by Venkamma, widow of Vengala Rao, and so inherited the eastern part of Gampalagudem, and Venkata Ráma Rao, who inherited central Tiruvúr from his father. His widow Achemma Rao Gáru adopted Venkata Ráma Rao, the present minor Zemindár of central Tiruvúr.

8.—THE DEVARAKOTA OR TSALLAPALLE ZEMINDARI.

The ancestors of the Yarlagadda family were cultivators of the Kamma caste who settled in this District three centuries ago. It is said that Yarlagadda Guruva Naidu procured the Zemindári of Dévarakóta in A. D. 1576 and held it for 31 years to A. D. 1607. His eldest son Tirumal Naidu held the Zemindári for 57 years until A. D. 1665 and is said to have obtained a sanad dated A. D. 1640 from Abdul Qutb Sháh of Golconda. The second son Ganginaidu was Zemindár from 1666 to 1682 and the third son Kanchi Naidu from 1682 to 1695. This Kanchi Naidu left four sons, of whom the eldest three were Zemindárs successively for a few months each in A. D. 1696, 1697, 1698, and his fourth son Ganginaidu became Zemindár in 1699, obtaining a sanad from the Emperor Aurangzíb. Ganginaidu died in 1708 leaving two sons. The eldest, Náganna, was deposed in 1710 because of insanity and the second son, Ankanna, was Zemindár from 1711 to 1723. Ankanna left four sons. The eldest Venkatarámanna was Zemindár from 1723 to 1734 and obtained a sanad dated 1726 from the Nizám. The second son was never Zemindár. The third son, Náganna, was Zemindár from 1735 to 1745 and the fourth son Kódandarám from 1746 to 1791.

In 1732 during the incursions of Asof Jah and his lieutenant Rustam Ali Khán the estate was taken under the Fouzdár's management for a time. After the French had established themselves at Masulipatam in 1751 they obtained from Salábat Jang a grant of the Gudur and Akulamand parganas as a Jágír and allowed Yarlagadda Kódanda Rám a pension for maintenance. When the English in 1759 expelled the French from Masulipatam Kódanda Rám again assumed the title of Zemindár, but he was not on good terms with the influential Fouzdár, Hasan Ali Khán, and so was forced to fly for refuge to Kondavídu. His name appears in the list of Zemindárs who met General Caillaud in 1765 at Ellore, and although he was not then formally recognised as Zemindár his

lands were made over to him as Renter. In after years he was very highly spoken of by the English officials, earning for himself a reputation as a good landlord. He died in 1791 leaving four sons, two of whom disputed about the property, but before the dispute was settled one of the disputants died and Government recognised as Zemindár the eldest son Venkataráinana *alias* Nagésvara Naidu. In 1798 he was deposed and his adopted son Ankividu or Ankanna, (the son of his younger brother) was proclaimed Zemindár in his stead. Ankanna removed his residence from Naidupett to Tsallapalle and spent large sums on a pilgrimage to Benares and on a visit to Poona to obtain from the Péshwah the empty title of Srimantu. He built the temple at Sívaganga close to Masulipatam at an enormous cost and erected a house in the Tsallapalle fort for Rupees 1,32,000 on the model of one he had seen at Benares. All this involved him in debt and his peshcush fell into arrear. He put pressure upon his ryots and they deserted the villages. Thereupon the Collector arrested him and took the estate under management, suggesting to Government that the Zemindári be made over to Ankanna's uncle, Venkatádri Naidu, the youngest son of Kódanda Rám. This suggestion was not approved, and in 1800 Ankanna was restored to his position. He still gave trouble and quarrelled with all his relations. His natural brother and adoptive cousin, Gangadhara Naidu, grandson of Kódanda Rám, by threatening to create disturbances obtained for himself a pension of 50 pagodas per mensem.

In 1802 the permanent settlement was made with Ankanna for the Dévara Kóta estate and the rental was fixed at Rs. 1,02,690, which has since been reduced to Rs. 85,500 on account of the Zemindár being prohibited from levying certain fees. In 1805 his father purchased the Pedana estate, but that was divided between his widows and was finally bought by Government in 1837, so forms no part of the Dévara Kóta Zemindári.

Zemindár Ankanna continued to mismanage the estate and at length his creditors became so importunate that in 1816 he requested the Collector to assume the management. He died in 1819 leaving an adopted son Durga Prasád, aged eight years, when the Zemindári was taken under the Court of Wards. In 1833 the estate, still burdened with debts, was handed over to the young Zemindár, but was attached not long afterwards for arrears. In 1835 Rája Durga Prasád died leaving a widow, Durga Bhavamma Gáru, to whom he had given

authority to adopt a son. She accordingly adopted one Ankanna, aged 6 years and 5 months, son of a ryot named Yarlagadda Venkataratnam, residing at Merukanapallelanka in Divi. The Court of Wards again took charge of the estate and gave it over to the young Rája in 1851. He was much under the influence of his mother, Durga Bhavamma Gáru, and quarrelled with his wife and sons. His expenditure was reckless. He pulled down the temple his grandfather had built at Sívaganga and began to reconstruct it of Kondapalle granite. He thoroughly repaired the fort and house at Tsallapalle. For these and other expenses he borrowed at usurious rates so that when he died in 1875 the estate was burdened with debts amounting to Rs. 2,00,000. He left three sons, and in 1876 the Zemindári was registered in the name of the eldest son Rája Yarlagadda Mallikharjuna Prasád Naidu, who married a daughter of the Zemindár of Chintalapáti Vantu, by whom he has issue, one daughter.

His grandmother is still alive and lives at Masulipatam and his mother at Srîkakulam. The Zemindár is not on amicable terms with his relations. He brought an accusation of theft against his two younger brothers and they were acquitted by the Session Court. They are now prosecuting a suit against him for the partition of the Zemindári and although the District Judge has decided that the estate is impartible an appeal is of course being carried to the High Court. The second brother married his niece, his sister's daughter.

9.—THE CHARMAHAL ZEMINDARI.

It has been told in the narrative of the Núzvídu family how the estates were preserved to that family by the exertions of a family named Kamadana, who obtained as a reward for their services the estates of Chármahál, comprising, as the name denotes, four parganas, Vinnakóta, Gudiváda, Kaldindi and Bhattarzalle, a compact block of about four hundred square miles of fertile land on the Kolléru lake, including 260 villages.

The genealogical tree of this Kamadana family is before me but as all collateral branches died out leaving only one representative of the name there is no necessity to reproduce it, and the tangled maze of relationships among all these uncles, nephews and cousins may be compressed as follows:—The common ancestor was Kamadana Guruvayya, who had two sons, nine grandsons and eight great grandsons. It was two of these grandsons who exerted their influence at

the Court of Haidarabád in 1738 and following years, but it was two others who obtained in their own names a sanad for the Núzvídu estates, which sanad was afterwards cancelled. Four names of these grandsons and great grandsons appear in the sanad for the Chármahál estates granted by Venkatádri Appa Rao in 1757 and two names appear in the grants given by the French on 4th February 1759 and by Salábat Jang on May 28th 1759, while two others of the descendants of the original Guruvayya met General Caillaud at Ellore in 1765 and received grants from the English Government on 25th April 1771, other two again receiving grants from the English on 3rd May 1774 and on 25th May 1777. All these men were grandsons or great-grandsons of the original ancestor Guruvayya, and they evidently lived together, Hindu fashion, as a united family.

In 1770 Mr. Wynch, Chief at Masulipatam, began to correspond with the Chármahál Zemindárs and in 1771 made a settlement of the rental for three years, Kaldindi Tirupati Rázu, Zemindár of Mogultore, becoming security for the three years' peshcush. In 1774 Mr. Whitehill, Chief at Masulipatam, made another settlement of the estates and found that they were indebted to Tirupati Rázu in the large sum of 84,000 Pagodas, the deficit in the Company's peshcush which had been made good by Tirupati Rázu during the past three years. To enable the Mogultore Zemindár to recoup himself for this heavy loss, which was crippling his credit, the Chármahál estates were handed over to him for six years more.

In the meantime the two representative members of the Chármahál family, with whom Mr. Wynch had treated in 1771, both died. Kamadana Ankappa, great grandson of the common ancestor Guruvayya, died in July 1773 and was succeeded by his younger brother Chinna Pápayya. Kamadana Pedda Papayya, the youngest and last surviving grandson of the original Guruvayya, died in October 1774, leaving an infant son called Narasimha Rao. When Narasimha Appa Rao of Núzvídu went to Madras in Sir Thomas Rumbold's time he set forth a claim that the grant of Chármahál to the Kamadana family was an act of the Núzvídu Zemindár and not of the ruling power, in other words that Chármahál was a fief subordinate to the Núzvídu Rája and not a Zemindári held directly from the State. In May 1780 when the six years' lease of Tirupati Rázu expired, Appa Rao formally applied to be put in charge of the Chármahál estates. The Chief in Council at Masulipatam rejected the application of Appa Rao and, with the concurrence of the then

Government of Madras, gave a ten years' lease of the Chármahál estates to his Head Dubash, Condregula Venkatráyalu, but at the same time ordered that out of the revenues of Chármahál eight thousand pagodas per annum should be paid to the creditors of Appa Rao of Núzvídu. When it is remembered that Mr. Hodges, now Chief at Masulipatam, was himself the principal creditor of Appa Rao it must be admitted that the whole affair is more than suspicious. At the same time the guardianship of the minor Kamadana Narasimha Rao was entrusted to Narasimha Appa Rao of Núzvídu.

The history of next year 1781 is obscure. Some members of the Kamadana family, discontented with their deprivation of the management of the estates, created confusion in Chármahál. The youthful Kamadana Narasimha Rao escaped from his guardian Appa Rao of Núzvídu, who thereupon arrested Kamadana Subbayya and confined him in the fort at Núzvídu. The Council at Masulipatam demanded the release of this Subbayya without avail, but he escaped from Núzvídu to Masulipatam and there received a pension from Government until his death. The Chármahál estates were now ravaged by Sirdár Bandaru Venkayya, one of Appa Rao's men, and the renter, Condregula Venkatráyalu, had to be supported by a military force from Masulipatam.

In 1783 Condregula Venkatráyalu died and the lease was continued to his nephew Jaggappah, who succeeded him as Dubash, but in 1787 this man was removed from office and the Chármahál estates were taken under the direct management of the Chief and Council at Masulipatam. By order of the Madras Government they were added in January 1788 to the Havéli lands under charge of Mr. Oram.

In 1791 the Court of Directors decided that the Chármahál estates should be restored to the Kamadana family and rejected the claim of the Núzvídu Zemindár. The Madras Government, thereupon, recognised Chinna Pápayya and Narasimha Rao as Zemindárs of Chármahál and allowed for their support 10,000 Pagodas per annum, but did not restore to them the estates. This was unpalatable to Kamadana Venkata Rao, son of the Subbayya who had been imprisoned in 1781 in Núzvídu and afterwards drew a pension in Masulipatam. This Venkata Rao was a turbulent fellow, who had assisted Rámachandra Rao of Núzvídu in his revolts, and he now

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began to raise disturbances in Chármahál which were put down only with some loss of life.

In this year, 1791, the Zemindár Kamadana Chinna Pápayya died leaving two sons, the eldest being called Sobhanádri. In 1792 Government restored the estates to this Sobhanádri and his cousin Narasimha Rao who thus became joint Zemindárs of Chármahál from the beginning of Fasli 1202.

In 1793 Narasimha Rao died without issue and the Masulipatam Board suggested that if his turbulent cousin, Venkata Rao, were recognised as his successor it would conduce to peace, but Government declined to purchase the submission of Venkata Rao by any such arrangement and recognised Sobhanádri as the sole Zemindár. The Masulipatam Council reiterated their views and Government at last consented that Venkata Rao should reside in Masulipatam and receive five hundred Pagodas per mensem from the revenues of the estates to keep him quiet.

Rája Sobhanádri Rao, who was now sole Zemindár and in charge of the estates, had to pay to Government the whole balance due when the estates were handed over in 1792, and as he had no money in hand this obligation involved him in pecuniary difficulties. With the concurrence of Mr. Gardiner, Chief in Council, he took in 1794 a loan of 42,000 Pagodas from Qutb Mulk, eldest son of Hasan Ali Khán. This transaction was the subject of much correspondence in after years but finally Qutb Mulk was repaid his money with ten per cent. interest.

In 1798 Mr. Oakes, the Collector, put pressure upon Rája Sobhanádri to place his finances in a more satisfactory state, and the Zemindár furnished as his surety and took as his Díván, one Tálúri Jogayya, an opulent Brahman of Kautaram village. The rule of this Díván appears to have been exceptionally harsh even for that period. Some of the doggrel verses of prayer to the village goddesses to interpose and rid the people of Tálúri Jogayya are sung to this day in Gudiváda Taluq. Many cultivators abandoned their fields, the arrears due to Government increased, and in 1801 Mr. Collector Reade placed both the Zemindár and his Dubash in confinement and assumed the charge of the Zemindári. This was the opportunity of Kamadana Venkata Rao, who for six or seven years had been drawing his allowance in Masulipatam. He appeared at the head of a band of followers raiding in the Chármahál estates and

for the next two years the records are full of the efforts made by military detachments to drive him back into the Nizám's territories and the efforts made by the Collector to extract some portion of the arrears from the Zemindár and his Diván.

In 1803 the rental was permanently fixed by the Special Commission, all arrears were remitted and Rája Sobhanádri was again placed in charge of his estates. He was still very unfortunate. The two renters to whom he entrusted his estates, Díduvani Ṭimmayya and Bommadévara Náganna, both failed and involved him in protracted litigation, at the close of which, in 1812, the irrepressible Venkata Rao again appeared plundering from the Nizám's territory. A military force drove him back into the Nizám's country where he was arrested and handed over to Lieutenant Vaughan. He was tried and sentenced to transportation for life, but died at Masulipatam. Rája Sobhanádri now found himself without any rival claimant in the representation of the Kamadana family, but this relief came too late. His debts were overwhelming and there were two decrees passed against him by the Provincial Court amounting to 47,000 Pagodas, while the arrears due to Government amounted to 20,000 Pagodas. Accordingly in 1813 the mutahs of Kaldindi and Bhattarzalle were put up to sale. The Zemindár of Mailavaram purchased Bhattarzalle for 7,125 Pagodas and the Bezváda Zemindár purchased Kaldindi for 3,525 Pagodas.

Thus dismembered the Chármahál estates were reduced to two parganas, Gudiváda and Vinnakóta, which were taken under the management of the Collector, who for seven years succeeded in paying off a portion of the Zemindár's liabilities in each year. Rája Sobhanádri, himself, passed his time in lawsuits until his death on September 16th, 1820, leaving ten sons and six daughters.

A dispute at once arose about the succession and lasted till 1832 when the family agreed to recognise the eldest son, Pápayya, as Zemindár and Government made over to him the two parganas, remitting all arrears. The terrible famine of 1833 threw Rája Pápayya into embarrassments and in 1836 the estates were attached by Government. There was no prospect of the Zemindár freeing himself from his liabilities and his second brother filed a suit for the partition of the estate. Under these circumstances the Zemindári was brought to sale for arrears of revenue in 1843 and was purchased by Government for Rupees 3,00,000. Thus the Chármahál Zemindári came to an end 85 years after the Kamadana family had obtained it.

An allowance of Rs. 500 per mensem had been made to Rája Pápayya and his brother since the Zemindári was attached in 1836. They now petitioned for the restoration of their estates, but the Court of Directors in their despatch of 29th November 1848 declined to sanction the restoration of the Zemindári, observing that the extent of Rája Pápayya's embarrassments and the reduced resources of the property precluded the hope that it would prove beneficial to him while it would certainly be injurious to the ryots. An allowance of Rs. 1,000 per mensem was, however, sanctioned with retrospect from 20th November 1843. In 1850 this allowance was ordered to be paid direct to the ex-Zemindár and not in shares to his relations.

Rája Pápayya Rao died on the 17th January 1876, leaving two sons and five daughters. The Board in Proceedings No. 1982, dated 5th August 1876, recommended that the allowance of Rs. 1,000 per mensem to the family be continued as follows: Rs. 600 to Rája Venkataráma Gopála Jagannádha Rao, eldest son of the deceased Rája Pápayya, and Rs. 100 each to his four cousins, the eldest sons of his uncles. In other words Rs. 600 to the family left by Rája Pápayya and Rs. 100 each to the families left by four of his brothers. This was sanctioned by Government and is the arrangement now in force.

10.—THE MAILAVARAM ZEMINDARI.

This Zemindári comprises the greater portion of the old Havéli lands of the Kondapalle pargana. It appears that the Surinéni family came to this neighbourhood about A. D. 1670 as cultivators, and that some members of the family rented one or more villages from the Killadár of Kondapalle. Later one Surinéni Venkatapati assumed the title of Mustajar or Renter and his son Surinéni Narayanudu took the title of Zemindár, claimed to be independent of Kondapalle and built the fort at Mailavaram. He was Renter for seven years and Zemindár for ten years. He was succeeded by his nephew Venkatapati Rayanengar, who was Zemindár for twenty-eight years until he was expelled by Rustam Ali Khán and fled to Mujallu where he died.

The estates were for a time under Government management until 1746 when Surinéni Burra Venkatachellam took possession of Mailavaram. He was succeeded in 1756 by Surinéni Potanna who died in 1765 leaving a minor son Venkata Ráma Rao and nominat-

ing as guardian his brother Narasimha Rao. By some fraud they were acknowledged by Government as joint proprietors of the estates and when disputes arose it was ordered that when the minor came of age in 1788 the estates should be divided between them. The quarrel became more bitter, and in 1775 the nephew collected an armed force withstanding two companies of sepoys under Ensign Waheb who were sent against him. In 1776 he came to Masulipatam and made his submission, being pardoned on account of his youth. Next year he escaped to the Vásireddi fort of Chintapalle, but was a second time pardoned.

In 1779 the uncle died and so the nephew took sole charge of the Zemindári but he soon fell into arrears and the estate was taken under Government management. In 1783 he died childless, naming as his joint successors two distant relatives, S. Gopála Rao and S. Venkatapati Rao. They were acknowledged by Government as joint Zemindárs, but before long fell into arrears and the estate was leased by Government for five years to one Kruttiventi Venkatachellam. This renter died in 1788 and the estates passed into the charge of Mr. Oram, Collector of Havéli lands.

In 1792, S. Venkatapati Rao having died, the survivor S. Gopála Rao was allowed to take possession of the estate and was succeeded in 1799 by S. Latchman Rao, a distant relative. With this Surinéni Lutchman Rao the permanent settlement was concluded in 1802. He was a careful manager and saved some amount of treasure. Two of his daughters he married to sons of the unfortunate Rája Sobhanádri of Chármahál, and when in 1813 he purchased the Bhattarzalle pargana of the Chármahál estates he declared his intention of settling that property upon his sons-in-law, but he died in 1814 before carrying out that intention. He left two minor sons and the estate was taken under the management of the Court of Wards. When the eldest son, Rája Jánayya, came of age the whole estate was handed over to him and he refused to give a share to the younger brother, Rája Rámachendrudu, when he came of age. A civil suit ensued and in 1826 the courts decided that the estate must be divided. However, the younger brother died first in 1840 and his share he bequeathed back to his elder brother, who thus became sole Zemindár. The elder brother died in 1849 and his sons succeeded as joint Zemindárs. In 1855 they agreed to divide the estate, but before the division was carried out the elder brother, Rája Surinéni Jagannádha Latchman Rao, died in 1859

leaving a widow and two daughters,. The civil courts decided in favour of the widow's claim to inherit her husband's property and in 1866 the estate was divided, the widow getting a somewhat larger share than that given to her brother-in-law, Rája Venkata Narasimha Gopála Rao. A similar arrangement was made about the temple in Mailavaram, the widow holds the management for six months and twenty days while the Rája holds it for five months and ten days in each year.

In 1871 the widow, Lakshmi Venkamma Rao Gáru, gave her daughter in marriage to Rája Venkata Narasimha Appa Rao of Núzvídu, the successful litigant for the partition of the Núzvídu estates.

11.—THE BEZVADA ZEMINDARI.

This Zemindári is said to have been in the possession of Kadavakolanu Tirupati Rao in the early years of last century. His son, K. Venkatádri Rao, was in possession in 1731 and was succeeded by his son, K. Narasimha Rao, who was succeeded by his third son, K. Tirupati Rao, who was succeeded by his nephew, K. Gopála Rao, with whom the line of Venkatádri Rao became extinct. The estate then passed to Achenna Rao, whose father, Peddappa Rao, was the third son of the original Tirupati Rao. This Achenna Rao was succeeded by his nephew, Chinna Peddappa Rao, who was succeeded by his son, Tummanna Rao, but with this Tummanna Rao was associated a second cousin named Pedda Buchchenna Rao. In 1764 the joint Zemindár, Pedda Buchchenna Rao, died and his eldest son, Venkata Rao, succeeded to his share. Venkata Rao died in 1767 and was succeeded by his brother, Ráma Rao. In 1768 Tummanna Rao died and was succeeded in his share not by his son but by his brother, Chenna Rao. These two men, Ráma Rao and Chenna Rao, were joint Zemindárs in 1770 when the English officials began to settle the revenues of the country.

In 1788 the two Zemindárs fell into arrears and refused to come to Masulipatam. Lieutenant-Colonel Prendergast, who commanded Kondapalle, sent a detachment under Lieutenant Lawrence to compel them, whereupon Ráma Rao fled to Cumbum and Chenna Rao to Mailavaram and elsewhere. For some months the estate was under management, but in 1789 Ráma Rao returned and expressed his submission so was restored to his position, but in the following year 1790 he died and was succeeded by his son, Venkata Kistna Rao.

In 1791 Chenna Rao also made his submission and was restored;

and in the same year he also died and was succeeded by his son, Venkata Narasimha Rao. The co-sharer, Venkata Kistna Rao, died only a few months after he had succeeded his father, Rama Rao, and was succeeded by his son, Tirupati Raô.

Kurinéni Venkata Narasimha Rao lived quietly and did his best to fulfil his obligations to the Government, but was hampered by the conduct of his partner, the young Tirupati Rao, who fled into the Nizám's country and thence made raids into the Zemindári. He sustained a crushing defeat at Gottimukkala where most of his adherents fell, but he did not sue for pardon until 1796. In 1798 he attained his majority and was placed in possession of his share of the estates, but he died without issue in the following year, 1799, when Venkata Narasimha Rao became sole Zemindár of Bezváda. The permanent settlement of 1802 was concluded with this Rája Venkata Narasimha Rao and on 13th October 1813 he purchased the Kaldindi pargana of the Chármahál estates. In May 1815 he died, leaving a son, Venkatarâma Gopála Jagannádha Rao, aged only five years. The estates remained under the Court of Wards until his son attained his majority on the 13th November 1827. In 1830 the Zemindári was attached for arrears and in 1831 Rája Venkatarâma Gopála Jagannádha Rao died leaving a minor widow. The estates were again taken under the Court of Wards. In 1835, when the widow Lakshminarasamma, came of age she applied to be put in possession of the Zemindári but the arrears had increased instead of diminishing and in 1836 the Zemindári was put up to sale. The sale, however, was postponed at the intercession of the Rája of Núzvídu, who had married the widow's elder sister and now came forward with offers to pay portion of the arrears. Some correspondence took place with the Court of Directors but finally the Zemindári was sold on 19th June 1846 and was purchased by Government for a nominal sum of Rs. 3,000 as there were no bidders.

The arrears due by the widow were remitted and she was given an allowance of Rs. 150 per mensem. She resided at Núzvídu with her sister, the wife of Rája Sobhanádri, but died in 1853 at Zuzzúr, where was the old fort and residence of her husband's ancestors, the Zemindárs of Bezváda.

12.—THE MUNAGALA ZEMINDARS.

This family is perhaps the only one among the Zemindárs of the Kistna District who hold lands which were possessed by the family

before the Muhammadan invasion. They are Reddis and claim centuries of uninterrupted residence at Munagála, going back to the days when another Reddi family left Anumakonda and established themselves with regal power at Kondavídu. There are, however, no documents to support this tradition, for Munagála lies out in the Nizám's Territory in the track of Mahratta and other freebooters, so has been sacked as often as any tower on the border between England and Scotland, and the family archives have long since perished.

The last member of the original family of these Reddi chieftains was one Garlapati Iyanna Dosahi. He saw his son die before him and on his own death in 1693 was succeeded by his son's widow, Subhadramma. She made over the Zemindári to her brothers of whom only one Kissara Mukkundappa had issue. Mukkundappa was succeeded by his eldest son Suranna, and second son, Narasanna who was succeeded by his eldest son Venkatarámanna. This Venkatarámanna left five sons, the eldest Venkata Narasimha Rao succeeding to the Zemindári and the title of Desmukh, although the emoluments derived from the lands appear to have been divided among the junior branches of the family.

The permanent sanad was issued in the name of Venkata Narasimha Rao, but he died in 1803 before formally receiving it, so it was given to his son Kodandarámayya. In 1814 Kodandarámayya died and the Zemindári was taken under the Court of Wards until his minor son Venkata Narasimha Rao came of age in 1818. Venkata Narasimha Rao died in 1835, leaving an adopted son, Kodandarámayya aged five years. This adopted son, Kodandarámayya died in 1854 leaving one daughter, Latsamma, aged five years, but his widow Rukkamma, expected another child. The posthumous child was also a daughter and died soon after its birth, so Latsamma was the sole heiress. The Zemindári remained under management of the widow Rukkamma until her death in 1868. After some delay it was registered in 1873 in the name of the daughter, Latsamma. She is now a widow and has no issue.

Several suits have been filed by various members of the family at different times and some villages are set apart for their maintenance. The succession of Latsamma is disputed and the whole Zemindári is claimed by her second cousin, Kissara Lakshmi Narasimha Rao, great grandson of the Venkata Narasimha Rao who died in 1803.

13.—THE LINGAGIRI ZEMINDARS.

The Lingagiri Zemindárs are a Brahman family. The territory lies detached in the Nizám's dominions and it is marvellous that they were able to hold their own for so many generations in so lawless a neighbourhood. They trace their descent from Mantripragada Mallapa Rázu who resided at Lingagiri two centuries ago. Mallapa Rázu had a son Pedda Rangayya by his first wife and sons, Singarazu and another, by a second wife, and there appears to have been so much difference in age that Pedda Rangayya's grandson Rangasáyi was a contemporary of his younger brother Singarázu. To these two men Rangasáyi and Singarázu, a sanad as Despondis was given in 1690 by the Emperor Aurangzíb. Their descendants have ever since held the Zemindári of Lingagiri as is shown in the following genealogy.

Mantripragada Mallapa Rázu.

- Pedda Rangayya
  - —
    - Rangasáyi
      - Srinivasalu
        - Kodandarám
          - Venkata Narsu
          - Jogayya
            - Mallayya
              - Ramajoga Rao
- Singarázu
- —
  - Narsarázu
  - —
    - Padmanábhudu
      - Narahari
      - Venkata Narsu
        - Chinnayya
          - Narahari
            - Seshagiri Rao

The permanent settlement in 1802 was made with Jogayya and Narahari. The present Zemindárs Mantripragada Seshagiri Rao and Ramajoga Rao have two sub-sharers Venkatappayya and Ranga Rao.

14.—THE VISSANAPET ZEMINDARI.

The Zemindári was held in succession by fifteen members of a Brahman family named Varigonda. The first of whom mention is

made is Varigonda Nílamrázu, who was hereditary Despondi of the Jamalavayi Pargana. The office and the Zemindári passed to his descendants in a succession which can be given only by numerals with a genealogical list.

- 1. Varigonda Nílamrázu
  - 2. Kamarázu
    - 5. Sivarázu
      - 7. Venkatapati
  - Akkirázu
    - 4. Devarakudu
      - 8. Bhaskarudu
  - 3. Vissamrázu
    - 6. Bapirázu
      - 9. Ráyanna
      - 10. Vissamrázu
        - 11. Rámanappa
          - 13. Vissamrázu
        - 12. Krishnappa
          - 14. Rámanna

Rámanna, the fourteenth Zemindár, had no issue and adopted a distant cousin named Rámanappa who was Zemindár at the permanent settlement. This Rámanappa, the fifteenth Zemindár, married Lakshmidévamma, the daughter of an Ellore Brahman named * Cavali Venkata Subbayya. Cavali Venkata Borayya, her brother, was the well known assistant of Colonel Colin Mackenzie, the Archœologist. There were three other brothers, Cavali Sitayya in some Government employment and Cavali Venkata Lakshmayya and Venkata Rámasámi who worked for many years with Colonel Colin Mackenzie after the death of their brother Borayya. The following pedigree is given :—

- Cavali Venkata Subbayya.
  - Lakshmidévamma
  - Sitayya
    - Rajesvaráyadu
      - Prasáda Rao
  - V. Borayya
  - V. Lakshmayya
    - Narrainappa
      - Venkatapati Rao
        - a daughter
  - V. Rámasámi
    - Kistnayya
      - Sitaramiah
      - Sitaramiah

These brothers advanced money to Varigonda Ramanappa and on his death without issue in 1810 continued to advance money to his widow, their sister Lakshmidévamma. It was alleged that he

* This name ought of course to be transliterated Kávali but the family always write it Cavali in English.

had adopted Rajésvaráyadu, son of Sitayya, and the Collector attached the Zemindári referring the widow to the Civil Courts. Lakshmidévamma applied to the Courts who decided that she must be placed in possession of the estates until the adoption was proved by those alleging it. The adoption was not established and Rajésvaráyadu remained in his father's family. Meanwhile the money advanced to the widow to enable her to meet the Government demand stood as a debt due to the brother Lakshmayya, who in 1838 brought a suit against his sister. The litigation thus commenced, continued for thirty years until the last decision of the Privy Council in 1867. First Lakshmayya sued his sister Lakshmidévamma for the money due to him and in 1841 the matter was compromised, she consenting to make over the Zemindári to him. Then certain relations of the Varigondà family brought a suit to contest her right to make away with her husband's estates. Afterwards the Collector, on behalf of Government, filed a suit against Narrainappa, son of Lakshmayya deceased, on the ground that Government was entitled to the Zemindári as an escheat. This suit twice got as far as the Privy Council on appeal and was twice sent back to India for further finding. Finally, in 1867 it came for the third time before the Privy Council, who held that the widow was entitled to borrow money to meet the Government demand on her husband's estates and that Cavali Narrainappa was entitled to hold the estates because of the loans advanced by his father, but that the Crown had an equity of redemption. Government, however, did not avail themselves of this equity of redemption awarded by the Privy Council and Cavali Narrainappa was recognised as Zemindár of Vissanapet.

Venkatapati Rao, son of Narrainappa, died in 1873 leaving no sons and Narrainappa who died in 1874 passed over his cousin's sons and bequeathed his property to trustees for charitable purposes. This will was not recognised and the Vissanapet Zemindári was registered in the names of the two sons of Cavali Kistnayya, both of whom are called Kavali Venkata Sitarámayya. A lawsuit for the partition of the Zemindári is now in progress between the two brothers and also Prasádha Rao, son of the Rajésvarayádu said to have been adopted by the last Varigonda Zemindar.

15.—THE ZEMINDARS OF VALLUR.

This family, although of comparatively recent origin, is among the foremost in this District in regard of wealth and enlightened

enterprise. It dates its rise from Bommadévara Náganna Naidu who was head maistry in the Transport Department of the British Army in 1798-9, during the final struggle with Típu Sultán of Maisur, and by diligence in this business attained the position of Contractor for the supply of draught bullocks to the Army in the field. He amassed thereby a considerable fortune and in 1803 purchased the Havéli estates of Vallúr, on the left bank of the Kistna, and Gudúr, a short distance west of Masulipatam.

In February 1807 Rája Bommadévara Náganna Naidu entered into a formal contract with the Government of Fort St. George undertaking the entire Transport Agency between Masulipatam and Haidarabad binding himself to supply 1,500 draught and 5,000 carriage bullocks and 10,000 Brinjáris on 30 days' notice or half these numbers on 15 days' notice, which gives some idea of his vast resources. The Government on their part covenanted to give him the monopoly of the Transport Service inland from Masulipatam and this he and his descendants enjoyed for more than half a century.

The Zemindár died in 1808. Three sons had died before him, leaving no issue, and the Zemindári passed to the fourth son, a minor, Rája Venkata Narasimhulu Naidu.

The estates and the transport business appear to have been well managed during this minority and again during the minority of Rája Náganna who succeeded his father, Rája Venkata Narasimhulu, in 1842. This Rája Náganna purchased four considerable estates in the Godávari District which he added to those inherited from his grandfather. During the troublous times of the Mutiny in 1857, Rája Náganna zealously espoused the cause of the British Government, meeting the heaviest requisitions for transport from Masulipatam to Haidarabad, Jálna, and Kamptí. In December 1857 when the Royal Regiment came by sea from Ceylon and disembarked at Masulipatam, Rája Náganna munificently entertained the officers and rendered every assistance in hurrying the regiment on to Secunderabad. The transport service between Masulipatam and Haidarabad was maintained without interruption in a most efficient state. At a critical moment when the Brinjáris would not come forward and the movements of Major-General Whitlock's column were paralysed for lack of transport it was the timely aid afforded by Rája Náganna that enabled Sir George Whitlock to proceed through Central India. As some recognition of the services thus

rendered to Government, a gold armlet and two shawls were presented to Rája Nágauna with all ceremony at Masulipatam on November 3rd, 1860.

After twenty-eight years of active public life the Zemindár died on April 30th 1869, leaving two sons and two daughters. His eldest son, Rája Venkata Narasimha Naidu Bahadúr, is the present Zemindár of Vallúr and Gudúr.

The Rája presents a striking contrast to many other Zemindárs in the Northern Circars. Of considerable ability and education he is not only a keen sportsman but also displays a liking for mechanics. On his estates in the Godávari District he has laid down a miniature railroad from Pangedigudem to Bhimadólu on the Ellore canal. In December 1875 the Rája went to Madras to meet the Prince of Wales, taking with him a carriage drawn by a team of trained antelopes. The Prince drove in Guindy Park behind this team, skilfully guided by the Rája, who persuaded His Royal Highness to take the antelopes to England.

In 1880 a cloud passed over the prosperity of this Zemindári. Agrarian disturbances were threatened in the Vallúr villages, many of the cultivators refusing to pay the rents which were demanded by the Rája's officers and, *more Indico,* bringing charges in the Courts against some of these officers. The Acting Collector and Acting Head Assistant Collector, who were then in charge of the District and Division, were disposed to think that there must be some real grievance which had created this Land League agitation in the Vallúr estate. The Rája was not disposed to yield without a struggle and hit upon an expedient which none of the Irish landlords in similar plight tried against Messrs. Davitt and Parnell. He took steps to file suits against the Head Assistant Collector and the Tahsildár of Bezváda claiming heavy damages on the ground that they had incited his tenants to withhold their rents. This dispute came to the knowledge of Government who arranged matters by lending to the Zemindár the services of Munangi Rámayya, District Munsiff of Bezváda, under whose able management of the Zemindári the danger of Agrarian disturbance has passed away.

The Zemindár has one son, Raja Naganna Naidu, and his brother Rája Bhashya Karlu Naidu is on amicable terms with him, so there is every prospect that this Zemindári will escape the dismemberment which threatens the neighbouring estate.

CHAPTER XI.

REVENUE ADMINISTRATION.

We know very little about the system of administration followed by the Hindu rulers of this country before the Muhammadan invasion, but it is certain that from a very early period the villages, with a headman in each to collect the revenue and an accountant to record the items, were the units of administration as they have been ever since. The numerous allusions in ancient inscriptions to royal grants of entire villages or a group of villages show that in former centuries, as now, all revenue administration was based upon the village unit.

The accountants of the villages in the Kistna District are Brahmans with very few exceptions. This is also the case in the neighbouring districts of Cuddapah, Nellore and the Godávari, and Dr. Burnell states that very many of these Brahman Curnums are of Tamil origin, being the descendants of Brahmans who came from the south with the Chola kings in the eleventh and twelfth centuries, but the Brahmans themselves have a different story and quote legends to the effect that they came from Benares on the invitation of Mukkanti Pallava. Whatever may have been their origin, the position held by the Brahmans as accountants in every village has given them immense influence for many centuries past. This system of village accountants or Curnums was regularly established about the year 1144 and there are extant copies of the lists of Curnums at that date, many of the present office holders claiming to be able to trace their pedigree back to the village Curnums entered on that list! It seems that there was an eclipse of the sun in October 1144 and that the Orissa Rája then ruling this country had performed the necessary ceremonial ablutions when to him appeared his Brahman Díván asking for a gift. The king as a gift gave him seven hours of time during which he might exercise unfettered power over the royal dominions. The Díván seized the opportunity to appoint to every village a Brahman as accountant. The seven hours ended before he had quite completed the task and thus there are a few villages in which the accountants are not Brahmans. Such is the legend.

When the Muhammadans took this part of the country, in the sixteenth century, they appear to have made but little change in the existing Hindu system. They occupied certain posts with military garrisons under Muhammadan officers, and sometimes a tract of country might be granted to a Muhammadan officer as a Jágír, but for the most part the revenues were collected and accounted for to the central authority by Hindu officials. These Hindu officials were the District Accountant or Despondi, tho District Collector or Desmukh and a third official, who had charge of the Police and seems to have exercised some supervision over the two others, bearing the name of Muzumdar or Mannavar. As is usual in India these offices became hereditary and when the Muhammadan power became lax the Hindu hereditary officials began to call themselves Zemindárs and to act as if they were independent princes, but through all these changes the villages remained unaltered.

In addition to the land revenue, the sovereign's share of the produce of the fields, there were other sources of revenue. The Imperial Firmans granted in 1689 and 1712 to the Dutch at Masulipatam show that import and export duties at the seaport were a considerable item in the Haidarabad receipts and there were various inland customs lines, now happily abolished.

In the neighbourhood of each military post or head-quarter station were certain lands intended for the maintenance of the troops or Muhammadan officers which were under the direct management of the Fouzdár or Killadár. These Havéli lands, as they were turned, were not supposed to be under the Desmukhs and Despondis who were responsible for the collections of the rest of the country.

At first the Hindu Desmukhs and Despondis were paid by a percentage upon collections, by certain fees and by a limited portion of land in each village, these three modes of payment being supposed to ensure their attention to the amount of collections, their procuring the goodwill of the populace who paid fees and their actual residence among the villages where their plots of land were situated. In course of time, however, we find that these Desmukhs and Despondis themselves rented villages and even Districts, or, as it may better be expressed, farmed the revenues of certain Districts or compounded the Revenue demand against them for a fixed sum.

The French Commandant, M. de Bussi, had a survey made of these Northern Circars and evidently contemplated the institution of a bet-

ter revenue system, but he fell from power before he had an opportunity of carrying out these plans and when the English Company took possession of the Kondapalle Circar in 1766 and the Kondavídu Circar in 1788 the Hindu hereditary officials, calling themselves Zemindárs, were still in possession of the country.

The English officials at Masulipatam did not quite understand the legal position of these Zemindárs. The first Chief in Council after the English took Kondapalle was in favour of settling every year, according to the harvest, the amount to be paid by each Zemindár to the Company, but in 1771 the Chief and Council wrote that the Zemindáris were feudal estates, of which the Zemindárs were the proprietors, paying a tribute to Government and furnishing troops in time of war. This idea gained ground, the payment made by the Zemindárs was constantly termed tribute, the territory they held was called their hereditary estate and "the inhabitants were entirely subject to their oppressions."[1]

More correct ideas might have obtained had the English officials read the sanads under which these Zemindárs held their lands for these show clearly that they were regarded by the Muhammadan Government as State Agents and not as territorial landlords. As a sample, is given a translation of the sanad granted to the Chármahál Zemindárs by Salábat Jang, shortly before the English took Masulipatam.

"To the Amíls for the time being and in future, the Desmukhs, "Despondís, Choudáris, the principal persons and Kanakapillais[2] "of the Vinnakóta Pargana in the Chármahál District in the "Circar of Mustafanagar under the Subah of Haidarabad. It "is now written that the Russums or fees, Mahal or land revenue, "Sayer or land customs, Moturpha or quit rent, Savarams and "four villages allotted in lieu of the Savarams in the villages "belonging to the Parganas, is now confirmed and ratified as usual "to Kandana Papayya, brother of Ayanna, and Surayya, Zemindárs "of the above mentioned Chármahál. You are therefore to give "up to him the Russums, Mahal, land customs, quitrent, fees, land "in lieu of village Savarams, as usual and customary, so long as "they shall continue attached to Government. They are to enjoy

[1] Revenue Board's General Report 25th September 1786.

[2] Probably Karanam in original, Kanaka Pillai being a Tamil word much used by Madras Europeans, whence "Conicopillay."

"the benefits and perquisites thereof and to remain faithful to the "Government interest: this is to be strictly observed. Dated the "1st day of the moon Saval in the year 1172[a] of the Hijra."

More correct ideas on the subject were held by some European officials for in 1786 Mr. Grant, Resident at Haidarabad, wrote as follows: "A certain class of Hindoos, nominated on behalf of the "State, with suitable appointment in land and money, to the office "of Zemindar or Superintendent of a local provincial sub-division "who, collectively, to the greater satisfaction of the people, as "native guardians of the public peace and private rights as well as "receivers or rather farmers general of the revenue, relieved their "ignorant, voluptuous Mussalman rulers from the intricate, trouble-"some detail of internal police and the management of Mofussil "collections."

There may have been some grounds for the Masulipatam Council treating the Zemindárs as feudal Barons in the compactness of such Zemindáris as Núzvídu, but when in 1788 the Company took the Guntúr District it must have been difficult to avoid seeing that the Zemindárs of the Kondavídu Circar were little more than renters. The four great families of Vásireddi, Malrázu, Mánika Rao and Mánúru were all hereditary officials with jurisdictions overlapping each other, and by this period their territories were so intermingled that no possible description can be given of the figure or boundaries. I have before me a map of the old Guntúr District with the territory of each Zemindár coloured differently and the map resembles a piece of patchwork. The villages would seem to have fallen by chance to various Zemindárs and in some instances villages were shared by two or three Zemindárs. The Vásireddi Zemindár, who lived at Chintapalle, had villages so distant as Kuchipudi and Santarévúr, while the Mánika Rao Zemindár, who lived at Répalle, held two villages in the centre of what is now Sattenapalle Taluq. So also the lands of the Malrázu family included the fortress of Bellamkonda which is in the neighbourhood of Chintapalle. In short the territories of the different Zemindárs were as scattered as they would have been had the Zemindárs drawn the villages by lot.

The history of the first dealings of the English officials with the lands under the Masulipatam Council has been told by Mr. Morris in the Godávari Manual. Colonel Forde, who took Masulipatam in

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[a] A.D. 1759.

1759, rented out the tracts of land adjacent, which the Subahdár of the Deccan had granted. When the Company took the Kondapalle Circar in 1766 it was given along with the Ellore and Rajahmundry Circars on a three years' rental to the Nizám's Fouzdár, Hasan Ali Khán. This arrangement came to an end in 1769, and after that an attempt was made to make a separate arrangement with each Zemindár, while the Havéli lands were for some time given out on village rents and were then given on a ten years' lease to Condregula Jaggappa, son of the Dubash. In another chapter the fate of each Zemindári has been told and there is, therefore, the less necessity to dwell upon the proceedings of the Committee of Circuit, which have been described by Mr. Morris at pp. 248-9 of the Godávari Manual. The old records of this period are not pleasant literature. There was much acrimonious correspondence between the Revenue Board, the Masulipatam Council and the first Collectors, correspond-dence which is best buried in oblivion. Some officers were removed from their posts and others were permitted to resign. When an investigation was about to be held in October 1793 into the conduct of Messrs A. Sadleir and A. Dobbyn, Chief and Second in Council at Masulipatam, these gentlemen both opportunely died. This was almost the last incident connected with the Masulipatam Council which was abolished in 1794.

It must be admitted in palliation of the failure of many of the early European officials that their difficulties were great, ignorant as they were of the language and local customs, and sometimes betrayed by their Dubashes or Native agents.* Moreover the Zemindárs were very troublesome to manage and required a firm hand over them. A curious glimpse of the state of Guntúr when the Company took it over, after seven years during which the Nizám had left the Zemindárs very much to themselves, is given by a letter which I found in possession of a native Christian in a remote village. The letter is written in French to Father Bourgoing by the ex-Jesuit Father Manenti, who had carried off the Oléru Christians south to the Chingleput District. It is dated Campbellpouram, March 8th, 1789.

* "The dishonest conduct of Venkatarámayya, the Dubash of Mr. Hughes in 1792-3, "and of Atmúri Venkatachellam, Dubash of Mr. Ram in 1794, occupy a prominent position "in the records. Atmúri Venkatachellam continued to exercise a pernicious influence in "the District for many years after the removal of his patron in January 1800." Para. 60 of Sir W. Elliot's Report. Mr. Jarrett in 1810 called Venkatachellam "a vulture preying "upon the simple people."

"With regard to Papireddi he has missed his opportunity and "you know that an opportunity missed is very difficult to seize "again. As soon as the Province was taken the Governor wrote to "me to propose to him a suitable man to be employed and then I "could have done him all the good possible, if he had written to me "sooner. That opportunity is passed and will not return and he "must just bear the consequences of his folly.

"He has asked me to obtain for him the guard of Kondavídu. "That depends on the Governor of Guntúr and they do not know "who will replace Mr. Sadleir. They say that it will be Mr. "Davidson. It is my business, but I shall make no effort on behalf "of Papireddi, who has always endeavoured to hinder the Chris-"tians coming here.

"He has entangled himself with the Zemindárs and tells me that "he has taken six villages for three thousand pagodas per annum. "He does not know what he is doing. The Government have told "the Zemindárs to repopulate the country or else to hold themselves "liable to pay the thirty lakhs of pagodas which they have drawn "during the past seven years. The Zemindárs are working on all "sides to give out their villages on rent and to show to Government "by the contracts of the renters that they have repopulated the "country and they have represented that the custom of Kondavídu "is to take three pagodas for each pagoda expressed in the agree-"ment and thus Papireddi is bound nine thousand pagodas per "annum while he will not draw three hundred, for the villages "which he has taken are depopulated and he has not the means to "give advances to ryots who can come and cultivate them. In "short he has lived as a fool and he will die as a fool and woe to "those who trust to him! I beg you to say the same to Malla "Linappa and to Sarva Rayappa."

The Guntúr or Kondavídu Circár was also under the control of the Masulipatam Council, but when that Council was abolished in 1794 Guntúr formed a separate Zillah under a Collector who reported direct to the Board as did the Collector of Masulipatam.

In pursuance with the orders issued by the Bengal Government the Permanent Settlement was introduced in the Masulipatam and Guntúr Districts in 1802. The amount to be paid by each Zemindár was calculated at two-thirds of half the gross produce of the lands, this half being supposed to be the share paid them by the

cultivators. Thus the Zemindárs were to retain for their own maintenance one-sixth of the gross produce of their territories. The amounts were obtained from an inspection of the accounts of the last thirteen years or of what papers the village Curnums produced as accounts. In some cases, especially that of Chármahál, the Zemindárs' péshcush was fixed too high, but in some instances, especially that of Vásireddi Venkatádri Naidu, the péshcush was not only fixed too low, being based on fictitious accounts, but was actually still further reduced by the Board of Revenue at Madras, anxious that the Permanent Settlement should be moderate.

The Havéli lands, with the exception of Divi, were divided into mutahs, each calculated to bear an assessment of one thousand to ten thousand Pagodas as the Government demand, and these were sold and brought under the Permanent Settlement. Care was taken that all lands under one irrigation source should be included in one mutah and the purchasing proprietors were to be held responsible for the upkeep of these irrigation works, but might be assisted by loans from the Treasury at 12 per cent. This sale of the Havéli mutahs took place in December 1802 and thus the whole of the present Kistna District passed under the Permanent Settlement, except Divi, which in 1807 was given on Zemindári tenure to Condrégula Gopála Rao, grandson of the Dubash, and the Palnád which had recently been acquired from the Naváb of Arcot and which, like the Nellore District, passed under triennial and decennial village rents, but did not become Zemindári.

The principal purchasers of the Havéli mutahs were the following: Vásireddi Venkatádri Naidu bought the Havéli lands of Kondapalle, the Nizámpatam Havéli and the Akalamannád and Inuguduru Havélis near Masulipatam.* Yarlagadda Nágésvara Naidu, the father of the Tsallapalle Zemindár, bought Pedana. The Répalle Zemindár bought the Havéli lands of Kondavídu. Bommadévara Náganna Naidu, an enterprising man who had made a fortune as a Commissariat Contractor in the Seringapatam campaign, bought the Vallúr and Gudúru estates, which his descendants still hold.

* From this Vásireddi Venkatádri Naidu was called in Masulipatam the Havéli Rája and a large building he erected in that town was known as the Havéli Kacheri. In 1806 the Mogaltúr Rája relinquished his portion of Kalidindi which was then sold. Vásireddi Venkatádri Naidu and Malrázu Venkata Gunda Rao bid against each other and Venkatádri Naidu outbid the other Zemindár and purchased Kalidindi beyond its value.

This experiment of creating a class of territorial landlords and trusting to "the magic of private property" to make them improve the vast extents of country thus placed in their hands was not successful. Many of the Zemindárs assumed the position of petty princes and instead of contenting themselves with moderate establishments such as suffice for European Gentry of similar income they kept up a number of elephants and horses at a cost wholly disproportionate to their means. The Collector of Guntúr reported that the Zemindárs in Guntúr District spent on " Savári" a sum which would maintain eleven battalions of Company's Sepoys. Moreover, their system of management was sometimes very bad. An energetic Zemindár like Vásireddi Venkatádri Naidu could personally keep order throughout his extensive villages and amass wealth, but we notice his next neighbour, Malrázu Venkata Gunda Rao, utterly unable to manage his estates, and when Venkatádri Naidu died his riches were speedily dissipated by his heirs. Another cause of the failure of the Zemindári system in this District was the constant disputed successions and tedious litigation in almost every family.

Sir Thomas Munro passed through the District in December 1822 and wrote as follows :

"I encamped at Ellore. **I saw nothing remarkable about the " other Zemindárs : they are of recent origin compared with those " of the more Northern Districts. They never had much power of " exciting disturbances and what they had is now lost by our in- " fluence in the Nizám's country preventing their obtaining refuge " among his tributaries, almost all of them have been engaged in " lawsuits and are in consequence very poor.

"I crossed the Kistna at Bezváda and on my way through the " Guntúr District I saw all the Zemindárs and most of the principal " inhabitants. *** The Zemindárs of Guntúr are of modern date. " They are the descendants of revenue officers and are of a character " entirely different from those of Ganjam and Vizagapatam. They " have no predatory habits : they have no unhealthy hills and " jungles in which they might find refuge if they opposed Government " and they may be regarded rather as a higher class of ryots than as " military chiefs."*****

"The whole province of Guntúr, though permanently settled, " has at present from various causes fallen under the immediate " temporary management of the Collector."

In this Minute by Sir Thomas Munro are also some forcible remarks that the placing the whole of the Northern Circars under the permanent settlement had weakened the efficiency of the Collectors' offices and left them "without any person capable of assisting them "in revenue matters when any difficulty arises. Instead of a Col-"lector being surrounded by a body of intelligent native officers, "his cutcherry is in this respect inferior to that of some of the Zem-"indárs and is held in no respect by the people. By not having "such men the Collector is compelled, when a Zemindári comes into "his hands, to hire such persons as he can find."

This is an exact description of the state of affairs in the Kistna District sixty years ago. The Zemindáris were constantly attached for arrears and taken under the Court of Wards and the Collectors managed them by means of cutcherry retainers in such a way that arrears sometimes accumulated as rapidly while the estates were under management as they had done under the Zemindár. Some Collectors remained long enough to acquire local knowledge, Messrs. Oakes and Whish each held Guntúr for ten years, but changes of Collectors were frequent and a recently arrived Collector* could only appoint his Sheristadár's nominees to manage these attached estates. The terrible famine of 1832-3 rendered the Zemindárs less able than before to pay the Government demand and in the Guntúr Collectorate the mismanagement of the attached estates was increased by a bitter feud among the Revenue servants. The Head Sheristadár of Guntúr died in October 1837 and efforts to obtain the post were made by Sabnavís Venkata Krishna Rao, a dependent of the Vásireddi family, and by Nyápati Seshagiri Rao who was connected with the Mánúru family of Chilkalúrpád and Sattenapalle. All the Revenue subordinates and volunteers ranged themselves on the side of one or other and for more than five years the Guntúr Collectorate was distracted by their intrigues and counter intrigues. These factions and the other causes that had retarded the District were detailed at much length in the report written by Mr. Walter Elliott, who was deputed to investigate the state of Guntúr. The report is dated April 14th, 1846, and Mr. Elliott states reasons for his conclusion that it was useless to restore the estates to the Zemindárs and to expect any better results in future.

* Some acting Collectors adopted curious means of increasing their authority. In 1811 Mr. Robertson erected a gallows in front of his tent and ostentatiously ordered fetters to be manufactured. He was removed for this.

The experiment had been tried of placing the Zemindárs in charge of their own Zemindáris as Managers, but this also was a failure, the Zemindárs fraudulently leasing villages on low rentals in consideration of sums paid down as "Nuzzerana." Under the provisions of the despatch of the Court of Directors dated 21st June 1842 the Guntúr Zemindárs surrendered their estates to Government on the understanding that they should receive a sufficient maintenance with the hope that the estates may be eventually restored. Afterwards it was decided by Government to place beyond all doubt their power to deal with the estates by bringing them to sale and buying them in. This was done in 1846. There were no purchasers and Government bought in the Guntúr Zemindári estates by a bid of Rs. 5,000 for each. After perusal of Mr. W. Elliott's report the Directors wrote a Despatch on 31st January 1849 declaring the resumption of these estates to be final.

The state of the Masulipatam Collectorate was very similar to that of Guntúr. Almost every Zemindári came under the Collector's management, either being attached for arrears or taken under the Court of Wards during long minorities. On September 15th, 1835, Mr. Wroughton wrote to the Board: "This district is almost "entirely Zemindári and all the estates are liable to temporary "attachment. The situations are adventitious, the tenure uncertain "and ill paid and too pregnant with temptation. No respectable, "talented and intelligent native would become a *locum tenens*. In "consequence the appointments devolve upon worthless individuals "whose sole study is to make the situation subservient to their individual interests. In many cases the Amíns' situations are filled "by creatures of the Cutcherry people. Need I say more to show "the necessity of counteracting such a system of misrule?" In accordance with Mr. Wroughton's suggestions the Masulipatam Collectorate was divided into eleven Tahsildáris in 1836. The large estates acquired by Vásireddi Venkatádri Naidu were surrendered to Government, and in 1843 the Chármahál Zemindári, as also in 1846 the Bezváda Zemindári, was put up to sale and purchased by Government, so that before the year 1849 all the Guntúr Collectorate and a considerable portion of the Masulipatam Collectorate was no longer under the Zemindári form of tenure.

The year 1849 is to be noticed as the date of the appointment of a Commissioner of the Northern Circars. The Court of Directors,

upon perusal of Mr. Walter Elliott's report[*] on Guntúr affairs, sent out orders that all the Northern Circars should be placed under the immediate charge of one of the members of the Board of Revenue, with full powers of the Board. In accordance with this order Mr. Walter Elliott himself was appointed Commissioner of the Northern Circars in 1849 and soon afterwards came to Masulipatam. The state of the Masulipatam District, as described in the Commissioner's correspondence, reminds one of Mr. Iltudus Prichard's "Chronicles of Budgepore." Mr. R. T. Porter had been Collector since 1842 and the Head Sheristadár for the same period was Sundaragiri Rámanuja Rao. The Commissioner found more than four thousand communications lying unanswered in the Collector's Office. As an instance showing how the District had slipped out of the Collector's hands may be told the story of Dúrgagiri Gossayi. He was a Savukar of Haidarabád and lent money to the Zemindár of Núzvídu. Being imprudent enough to come to Núzvídu asking for his money, he and his servants were seized by the Zemindár's people, his bonds were forcibly taken from him and returned to him duly receipted as discharged in full, he and some of his servants were, through the connivance of a dishonest Head of Police, committed to the Sessions Court on a false charge of attempt to murder, and others of his servants were carried by the Zemindár's people over the frontier and imprisoned in a fort in the Nizám's Dominions.

The Commissioner made a determined attack upon the officers responsible for this mal-administration. The Collector, Mr. Porter, was removed from office and Mr. T. D. Lushington took his place. A Special Assistant Collector, Mr. E. W. Bird, was posted to Masulipatam and almost all the Revenue officials were charged before him with receiving bribes. In all 116 native officers stood their trial. Some were fined under Regulation IX of 1822 and others were committed to the Session Court, but the Collector reversed the convictions and the Judge acquitted in almost every case. The principal evidence against them was the entries in the accounts of the Zemindár's Vakíls and the favourite line of defence was to allege that the sums

[*] Sir Walter Elliott's opinions were not in accord with those of some other experienced officers. The copy of his report which is before me bears numerous pencil notes in the margin in the handwriting of Mr. John Goldingham, Collector of Guntúr 1837-42, and afterwards himself Commissioner of the Northern Circars. These marginal notes show that Mr. Goldingham entirely disagreed with many of Sir Walter Elliott's conclusions. So also Mr. Porter, Collector of Masulipatam, and Mr. P. B. Smollett, Collector of Vizagapatam, differed in many points from the views of Sir W. Elliott.

entered as paid to officials had been embezzled by the Vakíls and had never reached their destination. Thus when the Vakíl of the Núzvídu Zemindár produced an entry in his accounts showing that Rs. 9,000 was paid on a certain date to the Sheristadár and deposed that on that evening he had carried the money to the Sheristadár's gate and given it to him alone, the Sheristadár promptly proved that three marriages had been celebrated in his house on that day so that in the evening his house was crowded with guests and solitude was impossible.

This Sheristadár, Sundaragiri Rámanuja Rao, in his fall dragged down with him a European officer. On the day when he was summoned to appear before the Special Assistant Collector, the Sheristadár, to gain time, sent a certificate signed by the Surgeon to the effect that he was unable to leave his house. Some time afterwards it came to the ears of Government that a Government Promissory Note for Rs. 4,000 was in the market, which had been transferred by the Sheristadár to the Doctor on the very day the certificate was granted. A Court-Martial assembled at Masulipatam and the Surgeon was cashiered.

In 1854 the appointment of Commissioner of the Northern Circars was abolished and the Districts came again under the direct authority of the Board of Revenue. In 1856 a Sub-Collector was appointed to Masulipatam District and was stationed at Bezváda, the Head Assistant going to Ellore. In December 1859 the whole of the Guntúr District and all the Masulipatam District except two Taluqs was thrown into one District, the present Kistna District. In 1862 the District was divided into eleven Taluqs with two Zemindári sub-divisions, which arrangement still continues.

The Collector and District Magistrate resides at Masulipatam which is also the station of the Deputy Collector in charge of the Treasury and of a passed Assistant or temporary Deputy Collector who has charge of Bandar and Gudiváda Taluqs. The Sub-Collector resides at Guntúr with charge of four Taluqs, Guntúr, Sattenapalle, Bápatla and Répalle, the Head Assistant Collector resides at Bezváda with charge of the Bezváda and Nandigáma Taluqs and the Zemindári divisions of Gannavaram and Tiruvúr. A Deputy Collector resides at Vinukonda with charge of the Vinukonda, Narsaravupet and Palnád Taluqs. In addition to the Tahsildár in charge of each Taluq there are Deputy Tahsildárs at the following

stations. Kodúr in Bandar Taluq, Kaikalúr in Gudiváda Taluq, Jaggayyapet in Nandigáma Taluq, Tenáli in Répalle Taluq, Ponnúr in Bápatla Taluq, Guntúr town and Mangalagiri in Guntúr Taluq and Tumarakóta in the Palnád.

The District is at present divided into two Local Fund Circles, Masulipatam and Guntúr. The Masulipatam Circle includes all on the left bank of the river and also the rich Répalle Taluq. The Guntúr Circle comprises all on the right bank except Répalle Taluq.

There is no military force now stationed in the Kistna District. Peace is maintained by a Police force which numbers 2 European Officers, 3 European Inspectors, 18 Native Inspectors, 5 Native Sub-Inspectors, 3 European Head Constables, 141 Native Head Constables, 1,030 Constables and 26 village hill watchmen, in all a total of 1,228 men, being one man for every seven square miles of area or one man for every 1,260 of the population.

A reserve of 44 Constables armed with sniders under a European Inspector is stationed at Jaggayyapet to guard against banditti from the Nizám's Territory.

It has been mentioned in the above sketch of the changes in this District that almost every Zemindári came under the Collector's hands for longer or shorter terms of years. Little seems to have been done, however, to introduce any improved system of land revenue at these opportunities and the faulty Zemindári system continued, with the "Kails" or actual measurements of the crop which lay heaped for weeks awaiting the measurer, with the "anchana" or estimate, made by a venal estimator, with the joint village rents giving rise to factions and oppression of the poorer villagers by their stronger neighbours.

The first Collector who made any attempt to grapple with the subject was Mr. G. E. Russell,[8] Collector of Masulipatam, 1812-21. He selected the village of Telaprólu in the Núzvídu Zemindári and made a minute survey of the village fixing the amount to be paid by each individual cultivator according to the quality of the lands he held. Mr. Russell's report on Telaprólu is dated 20th September 1818. Under the rental thus fixed by the Collector the total amount paid by Telaprólu village was Rs. 3,180 in Fasli 1228

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[8] Mr. Russell was a grandson of Governor Lord Pigot and became Collector of Masulipatam at nine years' service. He was himself Governor in 1837.

and rose gradually to Rs. 4,161 in Fasli 1241 while the ryots were prosperous and contented under the Collector's management, but the young Zemindár who got possession of his estates in A.D. 1831, exacted no less than Rs. 8,900 from Telaprólu in Fasli 1242 and Rs. 5,895 in Fasli 1243. Then came the famine and in Fasli 1246, after the famine, the village paid only Rs. 675, so all trace of the former prosperity had vanished. Mr. Russell's report on Telaprólu contains a deeply interesting account of the rack rents and extra collections by the Zemindár's retainers which left to the wretched cultivators barely enough for the support of life. The report is to be found in Vol. 9 of Letters sent to Board in the Masulipatam Collector's office and deserves perusal. Another Collector, Mr. P. Grant, made a similar survey of the village of Kaitupalle, but no general action was taken upon the data furnished by these two isolated surveys.

Mr. H. Stokes in 1844 attempted to introduce an improved Revenue system in the resumed Zemindári estates of the Guntúr District, but was restrained by the conservative ideas of his Sheristadár, Nyápati Seshagiri Rao, who was supported in his cautious views by the then Board of Revenue. Mr. W. Elliott supported Mr. Stokes in his advanced policy and by 1850 the Guntúr District had been brought under the system which in the old records is termed *makta,* and is sometimes called Ryotwari, but in truth differed very little from the joint village rents of the Masulipatam District.[9] There was a fixed total demand on each village and the individual cultivators were left to apportion this demand. If remissions were necessary they were given in lump sums to villages. The influential ryots secured their own interests at the expense of their weaker neighbours and all sorts of curiously old-fashioned ideas of Revenue Administration, such as tákíds[10] permitting cultivators to reap their crops and the notion that no English-speaking native could be an efficient Sheristadár, survived in the Guntúr Collectorate within the recollection of men still in the service.

That old system of Revenue practice passed away with the introduction of the Survey areas and Settlement rates of assessment.

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9 See Para. 18 of Mr. Wilson's Report in Board's No. 1628 of 9th March 1870.

10 The most amusing instance was a circular tákíd issued by the Collector of Masulipatam. He had noticed that reports of damage done to crops by hailstorms said that the hailstones were as large as mangoes or even cocoanuts. This he positively forbade. Thenceforward hailstones were not to exceed the size of limes.

The assessment operations in the Masulipatam portion of the Kistna District were commenced by Mr. Ballard in 1859 and were continued by Mr. F. W. Morris in 1860. The proposals were sanctioned in G. O. No. 1812, dated 30th September 1864. The work in the Guntúr District was undertaken after that in Masulipatam and was not laid before the Board until the close of the year 1868, being delayed until the Survey Department had completed their operations in the Palnád, the last Taluq of the District. The report of Mr. F. W. Morris on Masulipatam is printed in Board's Proceedings No. 1517, dated 17th October 1862, and the Report of Mr. W. Wilson on the Guntúr portion of the District is printed in Board's Proceedings No. 1628, dated 9th March 1870.[11] Mr. F. W. Morris proposed 14 rates for the lands in the Masulipatam part of the District, the irrigated land paying from Rs. 2-8-0 to Rs. 7 per acre and the unirrigated land from Annas 4 to Rs. 4. In classifying the soils he placed no less than 77 per cent. of the land under pure and loamy "Regur." One special peculiarity in his proposals was his treatment of the irrigated lands in the Kolléru lake, the rates on which were reduced in consideration of the peculiar disadvantages of these lands, irrigated by lifts only when other cultivation fails. In Mr. Wilson's classification of the Guntúr part of the District as much as 90 per cent. of the whole is placed under varieties of the "Regur" or black cotton soil and red soils were only 2 per cent. The highest class is the "alluvial" along the margin of the river. 60 villages with lands amounting to 6·6 per cent. of the whole area were placed in the first or alluvial group. 200 villages with lands amounting to 21·3 of the whole area, comprising the sand of the coast and the stony uplands of the interior, were placed in the third or poorest class and the second or principal group numbered 465 villages with lands amounting to 72·1 per cent. of the whole area. This second group comprised the land in Répalle and Bápatla Taluqs, irrigated by the anicut, and the heavy loams near Prattipádu which bear good crops when the rainfall is timely. The rates on irrigated land varied from Rs. 1-12-0 to Rs. 7-8-0 and on unirrigated lands from As. 4 to Rs. 4-8-0 per acre.

One point upon which the Board of Revenue did not agree with Mr. Wilson was his proposal to regard as unirrigated the lands, about 2,000 acres, irrigated from the perennial springs in the great

[11] These reports take up 400 quarto pages of closely printed matter. They are in every Revenue office, so need not be reproduced here.

sand ridge running from Bápatla to Chinna Ganzám and these lands accordingly pay irrigated rates of assessment. Another point under discussion was the levy of three-fourths water rate on the lands irrigated from wells on the banks of the Gundlakamma and Nági-léru streams in Vinukonda and the Palnád Taluqs. These wells are expensive stone structures and the water had to be lifted from the stream. The Board decided that no water rate should be levied.

The grazing rents or *Pullari* tax was a very old peculiarity of this district. It is mentioned in 1797 in Dr. Heyne's description of the Palnád before the introduction of the Company's Government and always formed a considerable item of Revenue. In Minutes of Consultation, No. 747, dated 18th July 1856, the Madras Government ordered that extensive hilly and jungly tracts should be rented out for pasture, but that waste and unoccupied lands should be left free as grazing lands for the ryots, any waste lands required for separate occupation as grazing lands being charged with full assessment. After the introduction of the Survey and Settlement, when Mr. Boswell was Collector of the Kistna, only an extent equal to 30 per cent. of the area of occupied land was left free as common grazing land, the remainder of the waste lands in every village being sold by auction each year as pasture land. This gave rise to much discontent and the poorer cultivators especially were put to inconvenience. On April 26th, 1880, Mr. Horsfall asked that the system sanctioned in 1856 should be reverted to. The Board thereupon ordered that separate blocks of grazing ground should be set apart in every village and reserved as common, but the local officers found it very difficult to carry out this order, the unoccupied land in most villages being not in a compact block but in small patches interspersed among the cultivable fields; so on a second representation from the Collector the Board, in Proceedings No. 938, dated 29th March 1882, consented that all unoccupied land should be left free for grazing except the extensive hilly and jungle tracts which are annually rented as pasture lands to the highest bidder. The revenue thus derived is credited to Jungle Conservancy.

APPENDIX.

A LIST OF CHIEFS IN COUNCIL, AND COLLECTORS OF MASULIPATAM, GUNTUR AND THE KISTNA DISTRICT.

Chiefs in Council at Masulipatam.

John Andrews	Dec. 1759.
James Alexander	Feb. 1760.
John Andrews	May 1761.
Richard Fairfield	Sept. 1761.
John Pybus	Nov. 1762.
John Lewin Smith	30th Aug. 1766.
Alexander Wynch	20th April 1769.
Samuel Johnson	13th Oct. 1769.
Alexander Wynch	Nov. 1769.
Francis Jordon	4th Dec. 1772.
Henry Brooke	28th Dec. 1772.
Archdale Palmer	4th July 1773.
Henry Brooke	5th Sept. 1773.
Archdale Palmer	24th Sept. 1773.
John Whitehill	28th Oct. 1773.
Archdale Palmer	11th Dec. 1773.
John Whitehill	22nd April 1774.
Charles Desvœux	29th Jan. 1776.
Quinton Crawford	18th Feb. 1776.
Charles Desvœux	5th Aug. 1776.
Charles Floyer	2nd Nov. 1776.
Charles Desvœux	15th June 1777.
James Hodges	30th Aug. 1777.
Alexander Desvœux	8th Dec. 1777.
John Petor Boileau	3rd April 1778.
Anthony Sadleir	9th April 1778.
Edward Cotsord	19th Dec. 1778.
James Hodges	20th Dec. 1780.
James Daniel	6th March 1781.
James Hodges	10th Jan. 1782.
James Daniel	11th Oct. 1782.
James Hodges	3rd Jan. 1784.
James Daniel	25th Nov. 1784.
James Hodges	4th Jan. 1785.
Anthony Sadleir	28th Feb. 1785.
James Hodges	28th March 1785.
Anthony Sadleir	10th Aug. 1785.
George Westcott	8th Feb. 1786.
Morgan Williams	13th March 1786.
Charles Floyer	10th May 1786.
James Hodges	19th June 1787.
Anthony Sadleir	16th July 1787.
James Hodges Augustus Dobbyn	} 24th Oct. 1788.
Anthony Sadleir	9th March 1789.
Augustus Dobbyn	11th Jan. 1791.
Anthony Sadleir*	21st March 1791.
Augustus Dobbyn*	15th Oct. 1793.
A. Scott	24th Oct. 1793.
Robert Gardiner	15th Nov. 1793.

* Messrs. Sadleir and Dobbyn both died in October 1793, and Mr. Scott took charge.

List of Collectors of Masulipatam.

John Wrangham	18th Jan. 1795.
Thomas Oakes	17th Nov. 1797.
John Reade	28th Dec. 1798.
P. R. Cazalet	26th July 1802.
Thomas Fullerton	15th May 1806.
P. R. Cazalet	3rd June 1806.
Thomas Frazer	14th June 1806.
William Hawkins	24th June 1809.
F. A. Savage	25th Feb. 1812.
G. E. Russell	10th Mar. 1812.
F. W. Robertson	24th June 1816. —In charge.
G. E. Russell	1st Aug. 1816.
J. C. Morris	18th July 1821. —In charge.
J. F. Lane	1st Sept. 1821.
J. D. Newbolt	22nd Nov. 1823. —In charge.
C. Roberts	10th April 1824.
E. B. Glass	24th Mar. 1827. —In charge.
John Dent	28th May 1827.
F. A. Robson	21st Dec. 1830.
T. V. Stonehouse	3rd June 1831.

W. Thomas	... 2nd June 1832. —In charge.
G. S. Hooper ...	...21st July 1832.
J. D. Gleig	...28th Feb. 1833.
J. C. Wroughton ..	...19th Mar. 1835.
P. B. Smollett ...	...27th April 1835.
J. C. Wroughton ...	...20th June 1835.
F. H. Crozier ...	... 5th Jan. 1836. —In charge.
J. Goldingham ...	...29th April 1836.
J. C. Wroughton ...	...31st Jan. 1837.
A. Purvis	...17th Feb. 1838. —In charge.
T. L. Blane	...23rd Feb. 1838.
P. Grant	...25th May 1838. —(Died).
E. E. Ward	...25th May 1842. —In charge.
A. S. Matheson ...	...25th June 1842.
E. E. Ward	...27th Sept. 1842. —In charge.
R. T. Porter... ...	... 7th Oct. 1842.
A. S. Matheson ...	...15th Dec. 1846.
R. T. Porter... ..	... 9th Oct. 1847.
G. Thornhill ...	... 1st Jan. 1849. —In charge.
R. T. Porter... ...	...30th Jan. 1849.
T. D. Lushington ...	...23rd Sept. 1849.
J. Fraser	... 7th Aug. 1855.
T. D. Lushington ...	...14th Dec. 1855.
J. Fraser	...27th Mar. 1856. —In charge.
M. C. Chase ...	...17th Jan. 1857. —In charge.
T. J. Knox	...20th Feb. 1857.
W. Knox	...26th April 1858.
T. A. N. Chase ...	...30th do 1859. In charge.
W. Knox	... 2nd July 1859.

Collectors of Guntur.

G. A. Ram	..24th March 1794.
Wm. Gordon ...	...25th Jan. 1800.
Peter Cherry ...	... 9th July 1800.
A. G. Blake ..	...21st Aug. 1800. —In charge.
A. Scott ...	...10th Sept. 1800.
W. Mainwaring ...	... 9th Aug. 1802, (Resigned.)
M. G. Hudson ...	...17th June 1803. —In charge.
Daniel Crauford ...	...16th Oct. 1803.
M. G. Hudson ...	...28th June 1805. —In charge.
G. Smith ...	...18th July 1805. (Died).
M. G. Hudson ...	...19th June 1807. —In charge.
Thomas Jarrett ...	...22nd Aug. 1807.
F. W. Robertson ...	...11th Dec. 1809.
Thomas Jarrett ...	...11th April 1810.
F. W. Robertson ...	...18th Dec. 1810.
T. A Oakes ...	...24th Oct. 1811.
G. W. Saunders ...	...16th May 1814.
T. A. Oakes ...	...16th July 1814.
St. John Thackeray	...16th July 1816.
T. A. Oakes ...	...10th Nov. 1816.
Joseph Clulow ...	..20th Sept. 1821. —In charge.
J. C. Whish ...	...24th Oct. 1821.
J. Clulow ...	...23rd June 1825. —In charge.
J. C. Whish ...	...27th Aug. 1825.
W. E. Underwood ...	...13th Jan. 1827. —In charge.
J. C. Whish ...	...22nd Jan. 1827.
John Orr ...	...27th April 1827.
J. C. Whish ...	... 1st Oct. 1828.
A. F. Bruce ...	...21st July 1831.
W. Mason ...	... 3rd Jan. 1832.
C. P. Brown ...	...21st Dec. 1832.
C. Dumergue ...	...25th March 1833. —In charge.
J. Blackburn ...	... 9th April 1833.
A. S. Matheson ...	...25th Dec. 1833. —In charge.
W. Lavie ...	...14th March 1834.
M. Lewin ...	...12th June 1834.
A. S. Matheson ...	...19th May 1835. —In charge.
W. A. Neave ...	...26th Sept. 1835.
P. Grant ...	... 1st Nov. 1835.
A. S. Matheson ...	...11th Jan. 1836. —In charge.
A. F. Bruce ...	...30th April 1836.
J. H. Bell ...	...10th Oct. 1836. —In charge.
G. A. Harris ...	...14th Oct. 1836 —In charge.
E. B. Glass ...	...11th Nov. 1836.
G. A. Harris ...	... 3rd July 1837. —In charge.
J. Goldingham ...	...29th July 1837.
A. Hathaway ...	...15th Feb. 1842. —In charge.
A. S. Matheson ...	... 3rd March 1842.
H. Stokes ...	...22nd April 1842.
A. Hathaway ...	...24th Nov. 1842. —In charge.

H. Stokes ...	...24th Dec. 1842.
H. Newill ...	...19th Aug. 1844. —In charge.
W. E. Lockhart ...	...16th Sept. 1844.
D. White ...	...17th Feb. 1845.
H. Newill ...	...11th Oct. 1845. —In charge.
H. Stokes ...	... 9th Feb. 1846.
A. G. Tweedie ...	...21st Nov. 1849. —In charge.
H. Newill ...	...23rd Nov. 1849. —In charge.
H. Stokes ...	...17th Jan. 1850.
H. Newill ...	...13th Aug. 1850.
H. Stokes ...	...12th Dec. 1850.
A. Purvis ...	...13th March 1851.

H. Stokes ...	...11th Nov. 1852.
A. Purvis ...	... 1st Jan. 1853.
H. Wood ...	...23rd Sept. 1854.
J. R. Gordon ...	...13th Aug. 1855. —In charge.
H. Newill ...	...10th Dec. 1855.
R. R. Cotton ...	... 3rd Aug. 1857.
H. Wood ...	...23rd Nov. 1857.
C. G. Master ...	... 2nd Nov. 1858. —In charge.
H. Wood ...	... 2nd Dec. 1858.
C. G. Master ...	.. 7th May 1859. —In charge.
J. W. B. Dykes ...	...15th June 1859.
C. G. Master ...	...24th Oct. 1859. —In charge.

List of Collectors of the Kistna District.

W. Knox ...	...16th Dec. 1859.
G. Thornhill ...	...27th Aug. 1860.
J. W. Reid ...	... 4th Apl. 1861. —In charge.
G. Thornhill ...	29th Apl. 1861.
W. D. Horsley ...	...28th Aug. 1862. —In charge.
E. B. Foord ...	...15th Sept. 1862.
G. Thornhill ...	... 7th Jany. 1864.
T. A. N. Chase ...	...25th Aug. 1865.
G. Thornhill ...	...30th July 1866.
A. J. Stuart ...	...25th May 1867. —In charge.
G. D. Leman ...	...29th May 1867.
W. Wilson ...	... 1st July 1867.
G. Thornhill ...	... 6th Feby. 1868.
W. Wilson ...	...23rd Apl. 1868. In charge.
W. McQuhae ...	...10th June 1868.
W. Wilson ...	...24th Nov. 1868. —In charge.
A. J. Stuart ...	...19th Dec. 1868. —In charge.
W. H. Comyn ...	...24th Dec. 1868. —In charge.
J. A. C. Boswell ...	...24th March 1869.
Boyd Horsbrugh ...	...13th Apl. 1870. —In charge.

J. A. C. Boswell ..	... 8th July 1870.
H. Newman ...	...20th Sept. 1870. —In charge.
J. C. Hannyngton ...	... 5th Oct. 1871.
G. D. Leman ...	...19th Feb. 1872.
H. Newman ...	... 3rd Apl. 1875. —In charge.
G. D. Leman ...	...15th Oct. 1875.
W. Wilson ...	...17th Nov. 1877.
R. Sewell ...	... 8th Apl. 1878. —In charge.
John Kelsall ...	...10th Apl. 1878.
J. G. Horsfall ...	...24th Apl. 1878.
T. J. Maltby ...	...25th Apl. 1879. —In charge.
J. G. Horsfall ...	...24th June 1879.
John Kelsall ...	...16th Apl. 1880.
C. W. W. Martin ...	...20th Feb. 1881.
C. J. Crosthwaite ...	...17th Apl. 1881. —(Died)
Henry Moberly ...	...31st May 1881. —In charge.
Gordon Mackenzie ..	... 6th June 1881. —In charge.
C. J. Knox ...	...10th June 1881. —(Died)
Gordon Mackenzie...	...19th Sept. 1881.
A. J. B. Atkinson ...	...17th Oct. 1881.
J. G. Horsfall ...	...19th Dec. 1881.

CHAPTER XII.

MISCELLANEOUS.

The Kistna District differs little from the other Telugu Districts of the Madras Presidency and a general description of the Flora, Fauna, Agriculture and Industries would be merely a reproduction of what has already been published in other Manuals, especially in that of the Nellore District. So also, any dissertation on the land tenures or on the details of civil and fiscal administration would be only a repetition of the Standing Information for the Madras Presidency. This chapter, therefore, will be confined to mentioning the points in which the Kistna District differs from the other Districts of the East Coast.

FORESTS.—There is now very little forest within the limits of the District The hills in the remote Palnád were once covered with trees and when cultivation receded at the close of last century the abandoned fields were soon covered with dwarf jungle, but of late there has been much destruction of forest, the ryots felling for timber and the herdsboys chopping down saplings for their herds and flocks to graze. Measures have recently been taken to place part of these jungles under reservation and this may avert further mischief. A similar account may be given of the hills to the north-west of Vinukonda and of the range of hills running along the west of Sattenapalle Taluq. Some trees still remain on these and on the Kondavídu range, the Kondapalle range and other hills north of Bezváda, where the jungle in the early years of this century was considered impenetrable. Along the coast in Bápatla Taluq and also in the Gudiváda Taluq are considerable expanses of soapnut jungle (*sapindus emarginatus*) which yields a revenue to the Jungle Conservancy Fund. In Répalle Taluq near the coast is a dense jungle of mangrove (*Rhizophora*) which supplies firewood to Masulipatam. With the Jungle Conservancy Fund the Collector introduced plantations of Casuarina trees in Bápatla Taluq some years ago and a few native merchants followed this example. The cyclone of November 1879 laid low 10,000 saplings in the Collector's plantations and he accepted an offer of two annas for each fallen tree made by a local merchant. The purchaser shipped the windfall to

Madras by sea and there sold it at the rate of eight annas for each tree. This successful speculation induced many others to sink capital in Casuarina plantations and many of them, especially those near Vádarévu, will bring a very good return to the proprietors. Of course these native capitalists can manage their plantations much more cheaply than can any Government Department and it is said that the cost of a plantation is found to be half an anna per tree and the value eight annas or more for each tree, so that this cultivation of barren sandy wastes on the coast must be a lucrative undertaking. If there were better roads from the coast to Guntúr these plantations would send a supply of firewood which there costs Rs. 9 per ton.

The Jungle Conservancy Fund has also been utilised in the formation of reserves on the Kondapalle range. These hills contain bamboo and some useful timber, especially the light wood which is used for the well known Kondapalle toys, in Telugu *Ponuku*, in Latin *Gyrocarpus Asiaticus*. For three years cattle and goats have been rigidly excluded from the Kondapalle hills and the result is very marked, young trees growing up vigorously, unmolested by herds or herdsmen. The chief obstacle in the formation of such reserves is the intrusion of the prickly-pear cactus *(opuntia vulgaris)* which gains a footing everywhere and can be extirpated only at considerable expense. The natives say that this troublesome plant was first introduced in this District by the English officials at Pérali in the Bápatla Taluq and old men there say they recollect the first specimens being landed from a European ship and planted as a hedge round the salt pans, adding that for some time much trouble was taken to bring fresh water from a distance until it was found that the cactus did not require so careful tending. Now it forms impenetrable thickets in that neighbourhood and has so overspread the District that it is the principal difficulty to be overcome in any forest reservation.*

The Palmyra tree (*Borassus flabelliformis*) on the coast is also a recent arrival, having been introduced in 1796 at the suggestion of Dr. Heyne. Another plant in these sandy climes which deserves mention is a diminutive member of the family of Cinchonaceæ called

* It has been said by some that prickly-pear forms a useful shelter for young trees, but this theory is not borne out by facts in this District. The cactus chokes other vegetation, and when cleared away one sees that any saplings which have survived in spite of the cactus are puny specimens which never become vigorous trees.

by Linnæas *Oldenlandia Umbellata,* by Lamarck *Hedyotis Umbellata,* in Telugu *Cherivelu* and in English chay or chey root. This plant is sometimes cultivated, but that which grows spontaneously in the sands is considered to be superior and the right to gather it is farmed out each year. The bark of the root is used to produce the red and orange dyes characteristic of Masulipatam cloths and this dye resists the action of spirit which is more than can be said for the red dye produced from *Manjit* (*Rubia cordifolia.*) Like most hill forts in India the fortresses of Kondapalle, Kondavídu and Bellamkonda have in their neighbourhood a number of the custard apple plant (*anona squamosa*). At Kondavídu especially this shrub grows plentifully and the jungle fruits on that hill are sold for about Rs. 600 each year.

The severe drought of 1832-3 destroyed most of the orchards of orange and mango trees on the plain of Guntúr and the people do not restore them for they do not now seem to have the same fancy that their forefathers must have had for planting groves of tamarind and other fruit trees. In general the District is very destitute of trees. The Banian (*ficus Indica*) of the road avenues and a few Ravi (*ficus religiosa*) and margosa (*melia azadirachta*) trees near the villages with the low Tumma trees (*Acacia Arabica*) in waste or swampy lands are the only trees to be seen on the plains and timber for carpenter's work is usually brought from the adjacent Godávari or Karnúl District.

FAUNA.—Thornton's Gazetteer states that "the Zoology of Guntur "is meagre, there being fewer wild animals in this part of India "than in almost any other." This is overstated. Wild animals are certainly not plentiful, but tigers and sambhur are found in the Palnád and Vinukonda jungles, on the Médasala Durga ridge and on the Kondapalle and Jamalaváyi* hills, while cheetahs with an occasional bear or hyena lurk in the rocky eminences in all the inland taluqs and wolves still exist in the more open parts of the country such as, for instance, the tract near Yanamadala south and east of the Kondavídu range. Antelope are to be seen especially in the Bápatla Taluq and spotted-deer and pig haunt the glades in the low jungle along the coast. Some of the smaller varieties of deer have been shot on Kondapalle or caught when floods had driven them to some rising ground on the plains.

* Medurghát is 1,876 feet above sea level, the highest hill in the District.

In the Deltaic taluqs there is, of course, abundance of duck, teal and snipe, but in the upland taluqs there are few game birds. Bustards are occasionally seen in Vinukonda but are exceedingly wary. Partridges and quail of course are found and florican near Guntúr and Mangalagiri.

Flamingoes, pelicans and many other varieties of waders are plentiful in the swamps near the coast and there is a curious thing that I have not heard of in any other District, namely, that some inland villages foster colonies of pelicans in their neighbourhood, considering that the birds bring good fortune to the villages. This may be seen at Yendrayi in the extreme north-west of Guntúr Taluq and much further inland at Pákalapádu of Sattenpalle Taluq, a village almost under the shadow of Bellamkonda. At Pákalapádu the villagers subscribe a monthly salary for a watchman who sees that the birds are not molested and there are several hundreds of these pelicans there, building their nests in the trees north of the village. The birds are not readily disturbed, but it is well for the curious observer not to approach their trees too closely because of the "ancient and fish-like smell."

The great extent of land under pasture in this District is favourable to the breeding of cattle and along with the Nellore District, the Kistna District is known for its good oxen. They are very powerful animals for heavy draught, but as compared to the Mysore bullocks are slow and they deteriorate when taken to other districts or countries where the grass is not so suitable. From 1859 to 1875 annual Cattle Shows were held at Ongole or Addanki and the cattle from Narsaravupet and Vinukonda held their own with the cattle of Nellore District, and brought back several prizes across the frontier. The way in which two huge animals from Vinukonda Taluq in January 1874 gained the prize for draught oxen, taking up a slope with apparent ease a cart laden with a ton weight of sand bags was an exhibition not soon forgotten by the crowd who witnessed it.

INDUSTRIES.—These cattle are essential to the people of this District which is greatly dependent on agriculture.* The details of the area cultivated under each crop will be given in the statistical appendices, but the totals may be shown here. They are for the year 1881-2.

		Acres.
Irrigated land,	First crop	237,231
	Second crop	955

* In the Nellore Manual is a detailed description by Mr. Charles Rundall of the Agricultural system of that District which applies equally to the Kistna District.

		Acres.
Unirrigated land, First crop	...	... 1,639,500
Second crop	...	... 8,661
Total acres cultivated		... 1,886,347
Cultivable waste	...	... 982,581
Pasture and Forest	..	... 602,175
Barren waste	...	... 588,668
Uncultivated	...	... 2,173,424

In addition to the four million acres here shown there is more than a million acres of rock, water or sand that has not been surveyed, the total area of the District being 8,471 square miles or 5,421,440 acres.

The acres 1,886,347, actually cultivated pay a rent or land tax to Government of Rs. 4,326,823 which is more than two-thirds of the whole revenue of the District, for all additions from other sources raise it only to a total of Rs. 5,972,846, or nearly 60 lakhs, so it is evident that Government is very directly concerned in the agriculture of this District. Even if we deduct the gross revenue derived from the lands irrigated under the anicut which, from the figures of Mr. W. Wilson published in G. O. No. 347 I, dated 24th April 1882, appears to be on an average Rs. 4,62,255 per annum and consider that sum as the return for the capital sunk in the construction of the anicut there remains more than 38 lakhs, much more than half the total revenue, as the land tax or receipts accruing to Government from the State proprietorship in the soil.

The area under cultivation is thus grouped :—

Cereals	1,302,879
Pulses	106,734
Orchard and Garden produce ...	2,492
Drugs and Narcotics	17,943
Condiments and spices	63,552
Starches	708
Sugars	6,648
Oil seeds	114,106
Dyes...	70,154
Fibres	201,131
	1,886,347

A glance shows what a large extent is under food grains. In prosperous years this district exports grain inland and by sea. The proposed railways to the inland territory will doubtless increase this trade. Only 400 acres are under wheat which is exported from Vádarévu and Masulipatam. More than 300,000 acres are under rice and almost an equal extent is under the Italian Millett, *korra*, (*Panicum Italicum*). 200,000 acres are cultivated with that precarious crop the Greater Millett, *jonna*, (*sorghum vulgare*), which is ruined if rains fall in December or January, but its straw is invaluable as fodder for the cattle in the hot months and the ryots will not abandon its cultivation. As much as 245,000 acres are under *Variga*, (*Panicum Miliaceum*), 163,000 acres are under the spiked Millett, *Sazza* (*Panicum spicatum*), 53,000 are under Maize and only 22,000 under the prolific Ragi (*Eleusine coracana*). In pulses we find 40,000 acres under horse gram (*Dolichos uniflorus*) and 25,000 acres each under Bengal gram (*Cicer arietinum*) and Dholl (*cajanus*). Under orchards the mango tree occupies 1,641 acres. Under drugs the opium poppy (*papaver somniferum*) is said to be grown on 186 acres,* but this is evidently a mistake probably for hemp or some other intoxicant, and tobacco on 17,757 acres. Some of the tobacco grown on the rich alluvial soil is of tolerable quality, but much of what is grown under well-irrigation inland is very inferior. Chillies occupy the astonishing extent of 36,000 acres and coriander seed follows with 22,000 acres. There is no sugar-cane grown in this District, the area under "sugar" being occupied by the Palmyra tree (*Borassus flabelliformis*).

Among oil seeds linseed occupies only 172 acres and gingelly (*sesamum*) only 1,497, but castor oil (*Ricinus Communis*) covers no less than 112,065 acres. Very recently Messrs. Simson Brothers of Cocanada have set up a Mill in Guntúr to express the oil of the castor seeds and are selling large quantities of the oil. Some native merchants are following this example and there seems to be no reason why oil should not be expressed locally instead of in Europe. The gingelly (*sesamum*) seeds are shipped from this coast to Marseilles and their oil returns to India labelled "Best Lucca Oil." Tons of castor seeds can be obtained in this District, yet we were content to purchase for our Dispensaries English bottles of castor oil costing about one rupee per lb. until recently at Messrs. Simson's press it was sold wholesale at little more than one anna per lb.

* The opium consumed in this District comes from Malwa to the Merchants at Jaggayyapet who supply all the Northern Circars.

Under dyes the small cheyroot plant takes up 418 acres and the remainder 69,736 acres is under indigo. But this cultivation of indigo is extending very rapidly indeed, so much so that in some villages there is a difficulty about straw for the cattle, indigo having driven cereals off the field. Many ryots have their own vats or at least a share in a vat where they boil the leaf and extract the indigo, but others merely cultivate the plant and sell their leaf to some neighbour who has a vat. New vats are now being constructed on every side, but I have no statistics of the trade in the dye which is principally in the hands of some Muhammadans. It is said that 40,000 to 50,000 maunds of 82⅘ lbs. are annually purchased in Guntúr and the total for the whole District may amount to 75,000 maunds at Rs. 50 each. This represents Rs. 37,50,000. Under fibres the figures for last year were

Cotton (*gossypium*)	...	...	1,99,714
Jute (*cannabis*)	...	...	605
Flax (*linum*)...	...	...	812

There are in Guntúr four presses where the raw cotton purchased off the ryots' carts is pressed into bales and despatched to the coast for shipment. The staple is short and the cotton will not compare with American cotton, but the demand for it continues and brings money into the District. From statistics kindly furnished me by R. P. Gill, Esq., of Messrs. Gill Deane & Co., it appears that in the six years from April 1st, 1876, to March 31st, 1882, there were despatched from Guntúr the following number of bales weighing 300 lbs. each:—

To Cocanada	...	105,032
To Masulipatam	...	11,418
To Madras	...	10,100
To Nellore		60
		126,610

which gives an annual average of 21,100 bales despatched from the Guntúr presses. Taking the price of cotton at annas 3 per lb., there must be about £100,000 sterling remitted to the Guntúr cultivators each year in exchange for this cotton.*

After agriculture the most important industry in this District

* Would that this money were used in some productive industry. Mr. E. Sherman, Agent of the Bank of Madras, calculated that 100,000 sovereigns are hoarded every year in the Kistna District.

is weaving. The extracts given in previous chapters from the old records, including the narrative of the journey of Mr. Streynsham Master, show that in previous centuries this industry was an important factor in the prosperity of the District. The chintzes and coloured cloths of Masulipatam had a wide reputation and that port sent these goods to the Persian Gulf to the value of fifty lakhs in each year, but the annual value of the trade has now fallen to half a lakh. The villages along the sand ridge west of Bápatla had also a very extensive trade, spinning their own thread and weaving very substantial cloths. This trade is not extinct, but flimsy cheap piece-goods from Manchester have almost driven the durable local cloths out of the market. At Jaggayyapet silk cloths are woven from thread which is brought from the Central Provinces, and at many inland villages, such as Achammapet in Sattenapalle Taluq, weaving has not entirely disappeared, but in general the weavers have been forced by the competition of Manchester goods to abandon their looms and take to the plough.

There are various minor industries in every village; the potter, the blacksmith, the carpenter and goldsmith, the bricklayer, shoemaker and other hereditary artizans all ply their trade.

At Kondavídu there is a speciality. Some Muhammadans extract essences and fragrant oils from the flowers of Jasmine, Pandanus and other plants, sending these to Haidarabad for sale. They also manufacture a strong rough brown paper and have still a grievance against Mr. Newill, a Collector of Guntúr who discontinued the use of this paper in the offices, some twenty-five years ago. At Kondapalle there is also a special local industry, the manufacture of the well-known small figures and toys from a very light wood that grows on the hills there, (*Gyrocarpus Asiaticus*).

Raw hides are largely exported and some leather is locally tanned by the use of the bark of the shrub called *Tangédu* (*Cassia Auriculata*). A curious export not usually known may be here mentioned. It is the feathers of the king-fisher.* The Labbays and Muhammadans give Rs. 16 per hundred feathers to the jungle tribes who collect the feathers, which is more than three pence for each feather.

Saltpetre is made in some inland villages and along the coast are the Government salt factories where salt is manufactured by evapo-

* The white-breasted king-fisher, *Halcyon fuscus*, in Telugu *Lakkamukku*.

ration of sea water, the industry being a strict Government monopoly protected by legislative enactments. Full particulars regarding this monopoly are published each year by the Commissioner of Salt Revenue. In this district there are four factories. The quantity manufactured in 1880-1 was 463,273 maunds of 82 lbs. with 14,024 maunds of spontaneous swamp salt collected, making a total of 477,324 maunds or about 17,000 tons and the amount in store at the close of the year was as follows :—

	Maunds.
Pandraka	38,745
Manginapudi	217,604
Nizámpatam	123,667
China Ganjam	395,573
	795,589

This salt is for the most part borne inland to the Nizám's Dominions by Brinjáris and Lambádis with large trains of pack bullocks. About 120,000 maunds is conveyed each year by local merchants to Jaggayyapet, from which mart it finds its way inland.

INLAND TRADE.—In February 1881 four stations were established to note the amount of traffic with the Nizám's territory. These were Pondugal in the Palnád, Madhavaram in Nandigáma Taluq, Tiruvúr and Chinnamapet (now Krishnarampalem) in Vissanapet Zemindári. The value of the trade in 1881-2 was Rupees 18,21,274 passing coastwards and Rupees 24,59,217 passing inland.

EDUCATION.—In 1823 the Collector of Masulipatam reported that his District contained 465 Telugu schools, 19 Persian schools and 49 Sanskrit colleges, attended by 4,974 Hindu boys and 31 girls and by 275 Mussulman boys and 2 girls, total 5,282 in a population of 529,849, or almost exactly one per centum. The establishments which the Collector dignified with the title of Sanskrit colleges seem to have been schools supported by money grants from Zemindárs or schools attached to Hindu temples and the 465 Telugu schools appear to have been pial schools of the type which still lingers in outlying villages.

When a stir was made about education in the adjacent Godávari District a few of these schools were brought under the Education Act of 1862.*

* See pages 92 to 108 of Mr. Morris' Godávari Manual.

It has already been stated that in 1843, the Rev. R. Noble commenced a school at Masulipatam which has developed into the Noble College. It has produced some distinguished scholars, among whom may be mentioned the late Velagapúdi Sundara Rámayya, who was the first to take the degree of M. A. in the Madras University. Captain (now General) R. M. MacDonald,* Inspector of Schools, gave an annual gold medal for the student in the Northern Circars who passed the highest University Examination. This medal was gained by Velagapúdi Sundara Rámayya when he was first of the whole Presidency in the Matriculation Examination and for many years afterwards was awarded to some student of the Noble College who passed the First Arts Examination, but recently as the Government College at Rajahmundry teaches up to the B. A. degree the MacDonald gold medal has gone to some graduate of that institution.

Mr. Noble avowedly aimed at making his school-boys Christians and so in order that his school might not have the monopoly of the higher education, the Brahman officials of Masulipatam supported an existing private Hindu school and made considerable efforts to advance its standard. Under the patronage of Amrávati Séshayya Sástri and Mungamúr Lakshminarasimha Pantulu the school flourished. It was at one time under the managenment of an East Indian Master, Mr. Claudius Taylor, and for two years under a Roman Catholic Priest, Dr. O'Brien, and still flourishes as the Hindu Proprietary School alongside the Mission schools in Masulipatam.

In Guntúr it appears that when Mr. Goldingham was Collector (1837-42) a school was supported by the European residents, but this seems to have disappeared or perhaps merged in the High School of the Lutheran Missionaries for in 1864 a new school was set up by the Hindu community under the grant-in-aid rules of the Educational Department. In 1868 applications were made to convert this into a Government School, but the change was not made until April 1st, 1870. The inhabitants subscribed Rs. 1,200 and the present school-house was erected in 1872 at a cost of Rs. 8,000. Inefficient masters reduced the attendance to only 28 pupils by February 1878 when a Madras graduate, Mr. Singaravélu Mudaliár, was sent as Head Master. He has brought the school up to a high pitch of efficiency. The attendance is 140, the school has been made

* A great-grandson of the famous Flora MacDonald.

a High School with a Matriculation Class, another graduate being appointed as Second Master. This is the only Government School in the Kistna District.

In addition there are scattered about the District Schools under the control of the Local Fund Boards who either pay salaries to the Masters or pay grants according to the results of the examination by the Deputy Inspector. The number of these schools varies year by year and can be seen in the Local Fund reports for each year. In Masulipatam and Guntúr are Normal Schools supported by the Local Fund Boards where village Masters are educated and trained.

Medical.—The District Surgeon resides at Masulipatam and there is also a Civil Surgeon at Guntúr who has charge of the District Jail. There are Hospitals at Masulipatam and Guntúr under the supervision of these Surgeons, the cost of which is borne jointly by the Municipalities of these towns and by the Local Fund Boards. The Local Fund Board also maintain Dispensaries, each under an Apothecary, in every Taluq, the remote malarious Palnád having no less than three, at Dachepalle, Karempudi and Tumarakóta. At all these Hospitals and Dispensaries advice and medicine are given gratis to all comers. The Dispensary at Bezváda was originally erected for the work-people employed upon the anicut and was a Government institution, being only recently handed over to the Local Fund Board.

CHAPTER XIII.

(*CENSUS REVIEW.*)

* After the preceding chapters were in type an early draft was obtained of the Review of the Kistna District by the Deputy Superintendent of the Census of 1881. It is given *verbatim* as follows :—

KISTNA DISTRICT.

The district of Kistna lies next to and south of Gódávari.

It covers an area of 8,471 square miles. In point of size, Kistna ranks fifth and in population twelfth among the districts of the Presidency.

The district is divided into thirteen táluqs, eleven being Government and two Zemindári divisions. The latter are Núzvíd and Vissanapét, and their area is 1,018 square miles. The number of inhabited villages was 1,823.

The number of occupied houses decreased by 1 per cent. The population per occupied house was 5·8 against 5·3 in 1871.

The population in 1881 was 1,548,480, and in the following table its distribution over territorial divisions is shown :—

Table showing the Area, Villages, Occupied Houses and Population for the District.

District.	Taluqs.	Area in Square Miles.	Villages.	Occupied Houses.	Population.		
					Males.	Females.	Total.
Kistna.	Bápatla	679	119	26,674	76,574	75,162	151,736
	Bezwáda ...	534	118	14,393	41,778	41,117	82,895
	Bunder	702	194	30,779	88,279	87,203	175,482
	Guntoor... ...	500	118	22,853	68,476	67,607	136,083
	Gudiváda ...	596	243	16,488	50,346	48,887	99,233
	Narsaraopet ...	712	120	21,909	65,168	63,623	128,791
	Núzvíd	694	253	21,219	63,291	61,874	125,165
	Nundigáma ...	649	196	18,659	53,677	53,611	107,288
	Palnád	1,057	100	24,356	62,365	63,434	125,799
	Répalle	644	154	31,415	93,093	91,247	184,340
	Sattanapalle ...	714	188	18,752	55,695	54,595	110,290
	Vinukonda ...	666	74	11,253	34,113	32,864	66.977
	Vissanapét ...	824	88	10,099	27,733	26,668	54,401
	District Total...	8,471	1,965	268,849	780,588	767,892	1,548,480

The population in 1871 was 1,452,374, in 1881 it was 1,548,480 giving an increase of 96,106 or 6·62 per cent.

The following table shows the percentage of increase or decrease by táluqs and the density of the population. In only two places, viz., Bezwáda and Vissanapét, there was a decrease; in the former by only ·22 per cent. and in the latter by 2·27 per cent.

Table showing the Percentage of Increase or Decrease in Population in 1881 *as compared with* 1871, *and the Density of Population for Kistna Dictrict.*

District.	Táluqs.	Percentage of Increase or Decrease.			Density.	
		Males.	Females.	Total.	Per Square Mile.	Per Occupied House.
Kistna.	Bápatla	+ 3·83	+ 7·56	+ 5·64	223	5·7
	Bezwáda	— 0·84	+ 0·42	— 0·22	155	5·8
	Bunder	+ 6·69	+ 6·63	+ 6·66	250	5·7
	Guntoor	+ 6·75	+ 7·57	+ 7·15	272	6·0
	Gudiváda	+ 15·81	+ 11·96	+ 13·88	166	6·0
	Narsaraopet	+ 5·65	+ 7·95	+ 6·78	181	5·9
	Núzvíd	+ 16·71	+ 16·23	+ 16·47	180	5·9
	Nundigáma	— 0·94	+ 2·57	+ 0·79	165	5·7
	Palnád	+ 2·81	+ 5·72	+ 4·26	119	5·2
	Répalle	+ 7·91	+ 9·09	+ 8·49	286	5·9
	Sattanapalle	+ 6·32	+ 10·64	+ 8·42	154	5·9
	Vinukonda	+ 3·48	+ 4·19	± 3·83	101	6·0
	Vissanapét	— 3·96	— 0·44	— 2·27	168	5·4
	District Total ...	+ 5·84	+ 7·42	+ 6·62	183	5·8
	Total of the Presidency...	— 2·85	+ 0·16	— 1·35	221	5·5

This increase varies from a fractional rise in Nundigáma to 16½ per cent. in Núzvíd. Parts of the District felt the pressure of famine.

In 1871 there were 181 persons to a square mile; in 1881 there were 183 persons. In Government táluqs, the density is 184, and in Zemindári 176. Kistna ranks sixteenth in the density of population.

There are 504 males to 496 females in every 1,000. In 1871 there were 508 males to 492 females.

The classification by religion gives—

Religion.	1873.	1881.			Percentage on the Total Population of District for 1871.	Percentage on the Total Population of District for 1881.		
		Males.	Females	Total.		Males.	Females	Total.
Hindus ...	1,365,709	718,184	706,829	1,425,013	94·03	92·01	92·05	92·02
Muhammadans ...	78,941	43,864	43,297	87,161	5·44	5·62	5·64	5·63
Christians ...	7,670	18,477	17,717	36,194	0·53	2·37	2·31	2·34
Jains and Buddhists ...	...	7	1	8	...	...	...	...
Others	54	56	48	104	...	...	...	0·01
Total ...	1,452,374	780,588	767,892	1,548,480	100·00	100·00	100·00	100·00

The Hindus have gained 4 per cent., the Muhammadans 10 per cent., and the Christians have increased to nearly five times their number in 1871. The Christians are chiefly (71 per cent.) Protestants, and the Muhammadans are chiefly Sunnis.

The number of Europeans and Eurasians returned was as under :—

——	Males.	Females.	Total.
Europeans	35	17	52
Eurasians	43	30	73
Total ...	78	47	125

The principal language of the district is Telugu. It is spoken by 1,451,954 persons, or 93·8 per cent. of the district population; 5 per cent. or 78,800 speak Hindustani.

The following table gives the ages of the people as they appear in the final statement in decennial periods :—

Table showing the Ages of the People in the Kistna District in Decennial Periods.

Ages.	Males.	Females.	Total.
0—10	206,837	208,880	415,717
10—20	168,275	151,580	319,855
20—30	122,245	134,472	256,927
30—40	104,620	95,327	199,947
40—50	66,172	59,486	125,658
50—60	46,939	46,828	93,767
60 and upwards	65,290	71,319	136,609
Total...	780,588	767,892	1,548,480

This gives in comparison with average for the Presidency the following proportion per mile :—

——	Kistna.	Presidency.
Under 20	475·03	469·00
Between 20 and 60...	436·75	476·89
Over 60	·88·22	54-11

There were 17 caste names returned according to the nineteen major heads adopted in the Census. The population was distributed as follows :—

Table showing the Number of Persons professing each Caste in the District of Kistna under the nineteen heads mentioned below.

Consecutive No.	Group Heads of Caste Names.	Population.			Per cent. for the District.	Per cent. for the Presidency.
		Males.	Females.	Total.		
I.	Brahmans (Priests)	46,369	48,524	94,893	6·65	8·94
II.	Kshatriyas (Warriors)	5,937	5,632	11,569	·82	0·68
III.	Shetties (Traders)	35,081	34,773	69,854	4·91	2·25
IV.	Vellalars (Agriculturists)	263,493	259,203	522,696	36·68	27·25
V.	Idaiyars (Shepherds)	51,139	50,439	101,578	7·12	5.55
VI.	Kammalars (Artisans)	17,495	17,033	34,528	2·42	2·99
VII.	Kanakkan (Writers)	145	160	305	·02	0·35
VIII.	Kaikalar Weavers)	24,086	23,133	47,199	3·32	8·44
IX.	Vanniyan (Labourers and Cultivators).	12,204	12,255	24,459	1·71	18·16
X.	Kushavan (Potters)	8,869	7,994	16,863	1·14	
XI.	Satanni (Mixed castes)	8,565	10,041	18,606	1·31	0·93
XII.	Shembadavan (Fishermen)	2,820	2,753	5,573	·39	2·19 8·07
XIII.	Shanan (Toddy-drawers)	15,505	15,138	30,643	2·15	
XIV.	Ambattan (Barbers)	8,470	8,087	16,557	1·16	5·69
XV.	Vannan (Washermen)	22,235	22,041	44,276	3·11	1·28
XVI.	Others	51,211	48,996	100,207	7·04	1·85
XVII.	Pariahs	144,707	140,318	285,025	20·01	9·75
XVIII.	Caste Not Stated	352	327	679		15·58
	Caste Returns apparently erroneously made in the Census Schedules.	1	2	3	·04 ...	0·10 ...
	Total...	718,184	706,829	1,425,013	100	100

The proportions of the numbers of Bráhmans, Shetties, Vellálars, Idaiyars and Pariahs are above the average ; while those of Vanniyans and Shánárs are much below.

The following table compares the proportions of the distribution of the occupied and the unoccupied population to the six classes with the proportions for the Presidency.

Class.		Percentage on Total Population.		Percentage on Working Population.	
		Kistna.	Presidency.	Kistna.	Presidency.
Occupied ...	I. Professional	1·56	1·50	3·12	2·76
	II. Domestic	0·44	0·71	0·89	1·32
	III. Commercial	1·48	1·40	2·96	2·57
	IV. Agricultural	30·86	35·40	61·76	65·19
	V. Industrial	10·57	10·95	21·15	20·17
	VI. Indefinite and Non-Productive.				
Unoccupied.	Occupied	5·06	4·34	10·12	7·99
	Unoccupied	50·03	45·70	...	...
	Total...	100	100	100	100

About half the population are returned as workers, while the other half depend on them ; 66·58 per cent. of males and 33·92 per cent. of females were workers. The total workers are below the average in number, but the proportion of male workers is nearly the same as the average.

The following table gives the distribution in actual numbers to the several divisions.

Table shewing the Number of Persons following the Occupations in each of the Taluqs of the Kistna District under the six Heads mentioned.

Taluqs.	Professional Class I.			Domestic Class II.			Commercial Class III.			Agricultural Class IV.		
	Males.	Females.	Total.	Males.	Females.	Total.	Males.	Females.	Total.	Males.	Females.	Total.
Bápatla	2,392	212	2,604	345	219	564	1,700	519	2,219	32,004	13,524	45,528
Bezwáda	1,587	186	1,773	566	791	1,357	1,551	294	1,845	15,416	3,984	19,400
Bunder	3,310	366	3,676	1,165	395	1,560	3,404	240	3,644	33,656	9,836	43,492
Guntoor	2,255	239	2,494	349	210	559	1,736	305	2,041	28,465	10,092	38,557
Gudiváda	1,325	73	1,398	105	48	153	638	118	756	26,967	10,933	37,906
Narsaraopet	1,706	251	1,957	164	100	264	1,305	280	1,585	27,996	11,003	38,999
Núzvíd	1,879	114	1,993	307	324	631	1,269	212	1,481	32,527	15,131	47,658
Nandigáma	1,888	152	2,040	371	188	559	2,118	210	2,333	19,591	8,726	28,317
Palnád	1,075	146	1,221	110	138	248	1,321	359	1,680	29,040	20,168	49,208
Répalle	2,149	253	2,402	231	233	464	1,914	436	2,350	45,028	15,035	60,063
Sattanapalle...	1,193	83	1,276	36	70	106	1,027	147	1,174	25,515	11,563	37,078
Vinukonda	722	47	769	44	52	96	995	119	1,114	13,898	6,534	20,432
Vissanapét	480	49	520	193	110	303	639	86	725	10,121	1,109	11,230
Total...	21,961	2,162	24,123	3,986	2,878	6,864	19,617	3,330	22,947	340,224	137,639	477,863

Table showing the Number of Persons following the Occupations in each of the Taluqs of the Kistna District under the six Heads mentioned.

Taluqs.	Industrial Class V.			Indefinite and Non-Productive Class VI.			Total.		
	Males.	Females.	Total.	Males.	Females.	Total.	Males.	Females.	Total.
Bápatla	12,471	8,330	20,801	27,662	52,358	80,020	76,574	75,162	151,736
Bezwáda	5,671	4,103	9,774	16,987	31,759	48,746	41,778	41,117	82,895
Bunder	12,134	10,104	22,238	34,610	66,262	100,872	88,279	87,203	175,482
Guntoor	10,018	7,111	17,129	25,653	49,650	75,303	68,476	67,607	136,083
Gundiváda	3,847	2,444	6,291	17,464	35,265	52,729	50,346	48,887	99,233
Narsaraopet	7,696	3,790	11,486	26,301	48,199	74,500	65,168	63,623	128,791
Núzvíd	6,904	4,568	11,472	20,405	41,525	61,930	63,291	61,874	122,165
Nandigáma	8,109	3,964	12,073	21,600	40,366	61,966	53,677	53,611	107,288
Palnád	7,339	5,637	12,976	23,480	36,991	60,471	62,365	63,434	125,799
Répalle	11,332	5,795	17,127	32,439	69,495	101,934	93,093	91,274	184,840
Sattanapalle	7,471	4,351	11,822	20,453	38,381	58,834	55,695	54,595	110,290
Vinukonda	4,219	1,934	6,153	14,235	24,178	38,413	34,113	32,864	66,977
Vissanapét	3,043	1,294	4,337	13,257	24,029	37,286	27,733	26,668	44,401
Total...	100,254	63,425	163,679	294,546	558,458	853,004	780,588	767,892	1,508,480

Of the total population of 1,548,480, 1,462,551 including "Not Stated" or 94 per cent. are people born in the district. Elsewhere in the Presidency there are found 46,407 Kistna people, that is to say, 3·08 per cent. of those born in Kistna have migrated. The balance of emigrants and immigrants gives a gain of 39,522. The emigrants have gone almost exclusively to the neighbouring districts, as the following table shows.

Table shewing the Emigrants from Kistna to the Neighbouring Districts and to other Places.

Districts.	Males.	Females.	Total.
Gódavari	14,301	14,222	28,523
Nellore	3,576	4,371	7,947
Kurnool	1,316	1,650	2,966
Total ...	19,193	20,243	39,436
Elsewhere	3,840	3,131	6,971
Grand Total ...	23,033	23,374	46,407

Similarly of immigrants, the majority come from the neighbouring districts.

Table shewing the Immigrants into Kistna from the Neighbouring Districts and Provinces.

Districts.	Males.	Females.	Total.
Gódavari	5,457	5,808	11,265
Nellore	16,840	16,662	33,502
Kurnool	4,153	4,419	8,572
Total ...	26,450	26,889	53,339
Nizam's Dominions	12,610	13,768	26,378
Grand Total ..	39,060	40,657	79,717

There were 81,166 persons who were educated or under instruction; of whom 3,640 were females. The percentage for males 9·93 per cent. is considerably below the average for the Presidency 13·77, that for females 0·47 per cent. is much below the average 0·78. The numbers altogether have increased by 22,993 or 40 per cent. upon those recorded in 1871, and there are nine times as many females educated now as in 1871. The following are the percentages of educated for the different religions in both sexes.

Table showing the Percentage of Males and Females of Educated to Total Population in the Kistna District.

Religions.	Percentage of Educated to Total Population.	
	Males.	Females.
Hindus	10·11	0·40
Muhammadans	7·31	0·43
Christians	9·28	3·51
All Religions	9·93	0·47

There were 1,081 persons of unsound mind as against 919 in 1871; of blind 3,165 against 2,761 in 1871, 918 deaf-mutes as against 1,786, and 626 lepers as against 517 in 1871.

There are thirteen towns returned in Kistna with an aggregate population of 122,337 or 7·9 per cent. of the total. They are—

Table showing the Distribution of the Population according to Religion in each Town in the Kistna District.

Name of the Town.	Population.	Hindus.	Muhammadans.	Christians.	Others.
Bezwáda	9,336	7,605	1,584	145	2
Bápatla	6,086	5,689	396	1	...
Chellapallé	5,615	5,118	497	...	...
Chirala	9,061	8,652	409	...	...
Guntoor	19,646	14,706	4,618	314	8
Jaggayapét	10,072	9,207	851	13	1
Kondapalli	4,289	3,391	898	...	...
Mangalagiri	5,617	5,169	448	...	...
Mylaveram	3,704	3,360	312	32	...
Bunder	35,056	30,377	4,288	390	1
Núzvíd	5,657	4,824	827	6	...
Nizampatam	4,128	3,392	734	2	...
Vallúr	4,070	3,775	289	6	...
Total ...	122,337	105,265	16,151	909	12

The two Municipalities are Guntoor and Bunder.

Of the town population, 13·20 per cent. are Mussulmans—a very high proportion as compared with the rural population, where the percentage is only 4·98 per cent. Of Christians the town proportion is low. They form only 0·74 per cent. of the town population to 2·47 of the rural population. In the towns there are 504 males to 496 females in every 1,000.

STATISTICAL TABLES.

No. 1.—*Statement shewing the number of villages and hamlets in the Kistna District as they stood in Fasli* 1291 *(or Official year* 1881-82*).*

Taluq.	Area in acres.	Government.				Zamindary.				Inam.				Total.					
		Inhabited.		Un-inhabited.		Inhabited.		Un-inhabited.		Inhabited.		Un-inhabited.		Inhabited.		Un-inhabited.		Total.	
		No. of villages.	No. of hamlets.	No. of villages.	No. of hamlets.	No. of villages.	No. of hamlets.	No. of villages.	No. of hamlets.	No. of villages.	No. of hamlets.	No. of villages.	No. of hamlets.	No. of villages.	No. of hamlets.	No. of villages.	No. of hamlets.	No. of villages.	No. of hamlets.
1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19	20
Repalle	4,05,336	129	414	1	...	...	...	...	...	20	22	3	...	149	436	4	...	153	436
Bápatla	4,32,830	104	159	4	8	...	...	...	...	10	...	2	...	114	159	6	8	120	167
Guntúr	3,18,134	100	62	3	5	...	...	...	...	12	...	1	...	112	62	4	5	116	67
Bandar	4,52,939	66	139	3	6	112	84	3	5	10	...	...	...	188	223	6	11	194	284
Palnád	6,78,706	82	45	5	23	...	...	...	...	7	...	7	...	89	45	12	23	101	68
Narasaraopet...	4,37,635	93	98	...	19	...	...	...	...	21	3	6	1	114	101	6	20	120	121
Gudiváda ...	3,48,077	161	77	10	...	4	4	...	...	38	...	8	...	203	81	18	...	221	81
Sattenapalle ...	4,02,558	138	41	18	5	...	...	...	...	26	1	2	...	164	42	20	5	184	47
Nandigáma ...	3,83,850	112	24	...	10	50	32	2	...	10	1	...	...	172	57	2	10	174	67
Bezwáda... ...	2,68,311	59	11	4	...	42	12	4	...	9	...	...	...	110	23	8	...	118	23
Vinnacondah...	3,63,594	46	83	3	19	...	...	...	...	21	1	4	...	67	84	7	19	74	103
Vissannapett...	1,96,695	...	...	...	...	87	78	2	21	...	...	...	...	87	78	2	21	89	94
Núzvíd	3,57,995	...	...	...	...	201	28	15	12	...	...	...	...	201	28	15	12	216	40
Total...	50,46,660	1,090	1,153	51	95	496	238	26	38	184	28	33	1	1,770	1,414	110	134	1,880	1,548

No. 2.—*Statement of population arranged with reference to caste according to the Census of* 1871. *For results of census of* 1881, *see page* 375.

Nationality.	Caste.	Population. Males.	Females.	Total.
Hindus*	Brahmans	48,685	49,913	98,548
	Kshatriyas	4,519	4,280	8,799
	Chetties	33,242	32,415	65,657
	Vellalars	2,61,052	2,52,557	5,13,609
	Idaiyars	49,200	47,491	96,691
	Kammalan	16,778	16,085	32,863
	Kanakkan	136	120	256
	Kaikalar	24,177	22,865	47,042
	Vannian	7,802	7,617	15,419
	Kusavan	7,574	7,031	14,605
	Satani	8,112	9,399	17,511
	Sembadevan	2,321	2,275	4,596
	Shanan	25,661	24,962	50,623
	Ambattan	7,905	7,625	15,530
	Vannan	20,101	19,573	39,674
	Others	33,761	31,595	65,356
	Pariahs	1,46,368	1,39,942	2,86,310
	Total...	6,97,344	6,75,745	13,73,089
Mahomedans ...	Lubbays	2	...	2
	Mapilahs	1	1	2
	Sheiks	26,075	25,651	51,726
	Syuds	2,659	2,645	5,304
	Pattans	1,948	1,905	3,853
	Moghuls	1,004	1,070	2,074
	Other Mahomedans ...	8,268	7,712	15,980
	Total...	39,957	38,984	78,941
Europeans ...	......	...	...	76
Eurasians ...	......	...	...	209
Others	......	...	...	59
	Grand Total Population...	7,37,301	7,14,729	14,52,374

* The number of Native Christians is 7,380, of whom 4,601 are Roman Catholics and 2,779 Protestants.

No. 2 (A).—*Statement shewing the male population, arranged with reference to occupation, according to the Census of* 1871. *For results of census of* 1881, *see page* 377.

Major Headings.	Minor Headings.	Number of males employed.
Professional	Government service	3,521
	Military	856
	Learned professions	2,624
	Minor do.	7,634
Domestic	Personal service	27,981
Commercial... ...	Traders	31,124
	Conveyers	1,070
Agricultural	Cultivators	263,202
Industrial	Dress	43,148
	Food	16,969
	Metal	5,765
	Construction	6,283
	Books	47
	Household goods	5,157
	Combustibles	200
Indefinite and non-productive	Laborers	57,405
	Property	11,691
	Unproductive	9,522
	Others	16,443
	Total...	510,642

No. 2 (B.)—*Statement shewing the number of houses, population and cattle in each Taluq.*

Nos.	Taluqs.	No. of houses.	Population.			Agricultural Stock.				
			Males.	Females.	Total.	Tilling cattle.	Cows.	She Buffaloes.	Sheep.	Ploughs.
1	Repalle	31,299	86,268	83,644	169,912	38,221	28,652	17,622	27,880	18,147
2	Bápatla	25,562	73,747	69,882	143,629	26,164	17,521	12,162	39,209	12,709
3	Guntúr	35,503	64,148	62,849	126,997	17,196	17,101	15,764	20,872	9,244
4	Bandar	32,661	82,747	81,778	164,525	10,408	6,526	5,367	9,018	4,780
5	Palnád	22,642	60,658	60,000	120,658	21,767	23,719	17,731	39,619	11,457
6	Narasaraopet	21,485	61,680	58,939	120,619	18,698	17,601	59,459	31,520	8,805
7	Gudiváda	15,266	43,473	43,665	87,138	23,543	16,188	6,900	1,051	11,621
8	Sattenapalle	18,996	52,384	49,344	101,728	18,034	18,714	17,068	23,489	9,222
9	Nandigáma	20,353	54,184	52,268	106,452	16,608	26,125	18,788	15,556	8,279
10	Bezwáda	17,131	42,134	40,947	83,081	14,385	7,100	6,800	7,500	6,230
11	Vinukonda	10,381	32,965	31,543	64,508	10,268	13,679	7,151	35,191	5,134
12	Vissannapet	10,573	28,877	26,785	55,662	...	...	...	...	...
13	Núzvíd	20,506	54,230	53,235	107,465	...	...	...	...	...
	Total...	282,358	737,495	714,879	1452,374	215,337	192,656	184,312	250,905	105,628

No 3.—*Statement of Rent Roll for Fasli* 1291.

Puttahs.	Single Puttahs		Joint Puttahs.		Total Puttahs.	
	No.	Assessment inclusive of Remissions, Tiruvajasti and Fasaljasti, but exclusive of cessesand meralis payable over and above assessment.	No.	Assessment inclusive of Remissions, Tiruvajasti, and Fasaljasti, but exclusive of cesses and merahs payable over and above assessment.	No.	Assessment inclusive of Remissions, Tiruvajasti and Fasaljasti, but exclusive of cesses and merahs payable over and above assessment.
1	2	3	4	5	6	7
		Rs.		Rs.		Rs.
Below Rs. 10	42,097	2,25,237	26,625	1,54,146	68,722	3,79,383
Above Rs. 10, but below Rs. 30 ...	29,274	4,64,835	21,536	3,88,397	50,810	8,53,232
Do. Rs. 30 do. Rs. 50	10,761	4,04,512	7,688	3,05,002	18,449	7,09,514
Do. Rs. 50 do. Rs. 100	7,821	4,86,666	4,856	3,19,641	12,677	8,06,307
Do. Rs. 100 do. Rs. 250 ...	2,482	3,60,948	1,421	2,21,547	3,903	5,82,495
Do. Rs. 250 do. Rs. 500 ...	252	77,239	183	58,660	435	1,35,899
Do. Rs. 500 do. Rs. 1,000 ...	26	17,046	29	18,266	55	35,312
Upwards of Rs. 1,000	11	2 4,7 9	4	5,453	15	29,932
Total...	92,734	20,60,962	62,342	14,71,112	155,066	35,32,074

No. 4.—*Statement showing the different sources of irrigation belonging to Government in the District of Kistna.*

	Taluqs.	Tanks.			Kistna Delta Channels.			Godavari Delta Channels.			Springs and Jungle Streams.			Total.	
		Number.	Extent of cultivation in Fasli 1291.	Assessment including Tirwajasti and Fasaljasti.	Number.	Extent of cultivation in Fasli 1291.	Assessment including Tirwajasti and Fasaljasti.	Number.	Extent of cultivation in Fasli 1291.	Assessment including Tirwajasti and Fasaljasti.	Number.	Extent of cultivation in Fasli 1291.	Assessment including Tirwajasti and Fasaljasti.	Extent of cultivation in Fasli 1291.	Assessment including Tirwajasti and Fasaljasti.
			Acres.	Rs.		Acres.	Rs.		Acres.	Rs.		Acres	Rs.	Acres.	Rs.
1	Repalle	...	...	...	313	63,224	3,72,190	...	...	...	...	...	...	63,224	3,72,190
2	Bapatla...	3	152	269	10	34,772	2,20,971	...	...	...	...	2,219	11,138	37,143	2,32,378
3	Guntúr...	60	2,184	4,903	1	640	3,746	...	...	...	1,421	...	...	2,824	8,649
4	Palnad	53	2,497	12,353	...	...	...	...	...	...	...	225	1,248	2,722	13,601
5	Narsaraopeta	91	2,496	11,579	...	...	...	...	...	...	23	...	...	2,496	11,579
6	Gudivada	5	546	2,730	212	58,092	3,31,644	1	6,019	28,379	...	...	...	64,657	3,62,753
7	Sattenapalle	52	1,242	5,379	...	...	...	...	...	...	...	...	...	1,242	5,379
8	Bandar	71	3,295	14,445	5	2,591	12,455	...	...	...	...	...	...	5,886	26,900
9	Nandigáma	50	1,169	5,725	...	...	...	...	...	...	...	358	1,698	1,527	7,423
10	Bezwáda	160	4,843	17,451	74	5,817	31,249	...	...	...	5	...	...	10,660	48,700
11	Vinukonda	153	1,517	7,329	...	...	...	...	...	...	...	...	...	1,517	7,329
	Total...	698	19,941	82,163	615	165,136	9,72,255	1	6,019	28,379	1,449	2,802	14,084	1,93,898	10,96,881
	Add charge for water on Inams and Zamindari lands exclusive of remissions.	...	...	3,024	...	...	2,76,941	...	...	...	...	...	...	...	2,79,965
		698	19,941	85,187	615	165,136	12,49,196	1	6,019	28,379	1,449	2,805	14,084	1,93,898	13,76,846*

* Exclusive of remissions.

No. 5.—*Statement shewing the rainfall for a series of ten years in the Kistna District.*

Fasli.	Official years.	July.	August.	September.	October.	November.	December.	January.	February.	March.	April.	May.	June.	Total.
1	2	3	4	5	6	7	8	9	10	11	12	13	14	15
1282	1872-73	4·40	5·05	7·55	10·20	3·40	1·53	...	...	...	0·10	0·62	3·50	36·35
1283	8873-74	1·40	4·37	3·90	12·38	1·23	·15	.	...	0·05	0·55	0·65	2·25	26·93
1284	1874-75	5·60	3·20	6.60	9·10	1·70	...	0·60	...	0·80	...	3·14	5·10	35·84
1285	1875-76	4·80	8·00	7·40	9·40	0·30	0·10	...	...	0 05	0·10	1·30	2·00	33·45
1286	1876-77	2·93	6·01	2·42	0·24	0·44	...	0 70	0·48	2·70	0·05	1·01	3·69	20·66
1287	1877-78	3·86	3·75	6·75	6·36	1·06	0·11	...	...	...	0·26	5·23	1·16	28·54
1288	1878-79	11.79	8·96	6·45	13·01	2·34	0·02	...	...	0·11	0·91	1·97	4·13	49·69
1289	1879-80	2·57	8·97	2·13	5·96	7·74	0·13	...	0·25	...	...	5·11	5·89	38·42
1290	1880·81	1·86	5·01	4·9½	3·63	7·47	59	0·08	...	1·15	0·26	1·31	2·96	29·18
1291	1881-82	1·37	8·21	6·97	·70	4·07	0·08	...	...	...	0·59	0·85	6·25	29·04

No. 6—*Statement shewing the prices of grain for a series of ten years.*

Faslis.	Official year.	Rice 1st sort, per Rupee.	Rice 2nd sort, per Rupee.	Paddy 1st sort, per Rupee.	Paddy 2nd sort, per Rupee.	Cholum, per Rupee.	Cumboo, per Rupee.	Raggy per Rupee.	Varagu, per Rupee.	Horse gram, per Rupee.	Ulundoo, per Rupee.	Wheat, per Rupee.	Salt, per Rupee.
		Seers.	Seers.	Seers.	Seers.	Seers.	Seers.	Seers.	Seers.	Seers.	Seers.	Seers.	Seers.
1282	1872-73	12·8	13·8	21·2	22·2	22·0	23·3	28·5	23·9	21·7	17·4	8·1	14·5
1283	1873-74	12·6	14·1	21·3	23·0	19·8	21·0	24·7	22·8	22·4	16·2	8·3	14·6
1284	1874-75	15·4	17·2	26·0	28·9	28·2	28·4	34·2	31·6	32·2	17·8	12·2	16·2
1285	1875-76	17·2	13·5	30·3	32·2	28·0	29·6	33·6	33·4	27·3	17·7	12·8	16·3
1286	1876-77	13·2	14·5	22·4	23·8	21·6	22·8	24·3	27·0	20·7	16·0	11·5	16·1
1287	1877-78	7·1	7·9	11·8	12·5	11·8	10·8	11·9	13·0	10·6	10·0	5·9	14·7
1288	1878-79	7·3	8·4	12·5	12·1	12·4	11·7	13·5	13·9	12·9	8·2	5·2	11·6
1289	1879-80	12·2	13·6	20·3	21·7	18·9	18·2	22·9	21·9	21·4	10·0	5·6	11·7
1290	1880-81	15·3	17·0	27·1	27·8	25·8	24·9	32·7	29·5	29·4	13·5	8·0	11·8
1291	1881-82	15·6	17·0	27·1	28·4	31·1	31·4	36·7	34·3	23·9	18·8	12·2	11·7

No. 7.—*Statement shewing the particulars of*

Years.		Ryotwary.								
		Area occupied.						Add second crop and additional assessment.	Charge for water.	Total Assessment.
		Dry.		Wet.		Total.				
Fasli.	Official.	Extent.	Assessment.	Extent.	Assessment.	Extent.	Assessment.			
1	2	3	4	5	6	7	8	9	10	11
		Acres.	Rs.	Acres.	Rs.	Acres.	Rs.	Rs.	Rs.	Rs.
1282	1872-73	1,641,622	23,37,444	1,78,015	7,07,102	1,819,637	30,44,546	6,027	3,42,283	33,92,8[illegible]
1283	1873-74	1,167,896	24,37,443	1,80,802	4,10,491	1,798,698	28,47,934	149	6,24,058	34,72,1[illegible]
1284	1874-75	1,620,862	24,36,271	1,91,014	4,30,880	1,811,876	28,67,151	1,007	6,76,796	35,44,9[illegible]
1285	1875-76	1,624,921	24,35,760	2,00,539	4,48,133	1,825,460	28,83,893	373	7,44,501	36,28,7[illegible]
1286	1876-77	1,485,875	22,38,838	3,20,056	6,16,440	1,805,931	28,55,278	1,593	7,26,196	35,83,0[illegible]
1287	1877-78	1,606,343	24,18,954	2,10,432	4,66,704	1,816,775	28,85,658	4,000	8,19,511	37,09,1[illegible]
1288	1878-79	1,602,640	24,11,614	2,24,228	4,97,300	1,826,868	29,08,914	4,429	8,86,920	38,00,2[illegible]
1289	1879-80	1,578,631	23,77,182	2,35,479	5,19,859	1,814,110	28,97,041	1,079	8,63,660	37,61,7[illegible]
1290	1880-81	1,566,718	23,62,271	2,10,469	4,76,545	1,777,187	28,38,816	435	7,92,095	36,31,3[illegible]
1291	1881-82	1,575,916	23,69,137	2,07,274	4,70,602	1,783,190	28,39,739	205	7,64,058	36,04,0[illegible]

land and land revenue for a series of ten years.

Deduct remissions.	Remainder.	Add Miscellaneous items.	Total Ryotwary Demand.	Revenue from permanently settled Estates.	Jodi on Shotrium Villages.	Total Land Revenue Demand.	Arrears of previous years.	Total Demand for the year.	Gross collections, including current, arrears, and remissions.	Balance at the end of Fasli or year.
12	13	14	15	16	17	18	19	20	21	22
Rs.	Rs.	Rs.	Rs.	Rs.	Rs.	Rs.	Rs.	Rs.	Rs.	Rs.
2,35,628	31,57,228	3,46,189	35,03,417	2,97,398	32,707	38,33,522	2,05,444	40,38,966	38,77,876	1,61,090
2,04,302	32,67,839	3,82,162	36,50,001	2,97,254	32,877	39,80,132	1,61,080	41,41,212	39,53,110	1,88,102
4,60,178	30,84,776	4,01,049	34,85,825	2,97,233	32,842	38,15,900	1,88,103	40,04,003	35,99,572	4,04,431
2,15,419	34,13,348	3,76,217	37,89,565	2,96,385	33,011	41,18,961	4,04,431	45,23,392	42,36,441	2,86,951
7,31,179	28,51,888	4,10,584	32,62,472	2,96,135	32,979	35,91,586	2,87,051	38,78,637	30,61,353	8,17,284
2,94,727	34,14,442	4,27,608	38,42,050	2,96,150	32,957	41,71,157	8,17,284	49,88,441	45,33,731	4,54,710
3,52,787	34,47,476	4,29,060	38,76,536	2,96,115	32,954	42,05,605	4,54,710	46,60,315	40,87,014	5,73,301
2,82,481	34,79,299	4,27,?80	39,06,679	2,96,132	32,958	42,35,769	5,73,301	48,09,070	42,70,063	5,39,007
2,41,900	33,89,446	5,59,614	39,49,060	2,96,125	32,956	42,78,141	5,39,007	48,17,148	43,31,655	4,85,493
2,06,149	33,97,853	5,13,775	39,11,628	2,95,725	32,844	42,40,197	4,85,493	47,25,690	42,76,717	4,48,973

No. 7 (A).—*Agricultural Statistics, Acreage of Crops, &c., in*

Nos.	Names of Taluqs.	Population.	Whether Circar or Inam.	Arable area in acres.	Number of	
					Total acres held in holdings.	I. Food grains or Corn crops.
	1	2	3	4	5	6
1	Répalle	169,912		268,037	224,585	160,410
2	Bápatla	1,43,629		261,902	210,463	130,085
3	Guntúr	126,997		262,939	200,449	116,689
4	Palnád	120,658		229,123	211,093	151,401
5	Narsaravupet ...	120,619		243,211	214,478	118,457
6	Gudiváda	87,138	Circar.	207,068	107,808	87,333
7	Sattenapalle ...	101,728		256,878	232,262	117,087
8	Bandar	164,525		107,625	56,291	32,592
9	Nandigáma ...	106,452		189,437	168,761	84,092
10	Bezváda	83,081		97,503	61,499	41,590
11	Vinukonda... ...	64,508		279,446	100,501	64,645
	Total...	1,289,247		2,403,169	1,783,190	1,104,381
1	Répalle	...		46,344	46,344	33,300
2	Bápatla	...		43,364	43,364	25,020
3	Guntúr	...		46,474	46,474	23,223
4	Palnád	...		71,771	71,771	41,127
5	Narsaravupet ...	...		79,801	79,801	39,988
6	Gudiváda	...	Inam.	32,458	32,458	21,673
7	Sattenapalle ...	...		41,987	41,987	17,791
8	Bandar	...		11,707	11,707	3,820
9	Nandigáma ...	...		32,592	32,592	13,845
10	Bezváda	...		19,219	19,219	12,982
11	Vinukonda... ...	...		46,883	46,883	16,901
	Total...	...		472,600	472,600	249,120
	Total Gov. and Inam...	...		2,875,769	2,255,790	1,353,501

the District of Kistna, for Fasli 1291.

acres under crop.				Number of acres under		
Whereof under.				Rice.		
II. Seeds.	III. Green and Garden crops.	IV. Topes and Orchards.	V. Special crops.	One crop irrigated.	Do. 2 crop.	Unirrigated.
7	8	9	10	11	12	13
3,850	5.835	1,211	3,312	62,915	17,354	1,064
16,021	8,747	250	15,814	36,931	...	29,276
4,920	11,947	423	30,049	3,040	31	7,193
8,714	1,108	152	42,728	1,239	...	452
18,887	2,866	805	29,720	2,096	...	1,207
4,250	369	132	58	64,359	...	7,897
14,960	1,097	353	59,940	816	...	314
1,002	409	93	2,398	5,699	...	7,566
12,874	690	307	20,909	1,271	...	125
3,767	515	41	1,837	11,084	...	2,912
13,236	374	62	9,960	1,742	...	39
102,481	33,957	3,829	216,725	119,192	402	58,045
946	507	1,030	448	8,099	...	8,908
3,877	1,265	15	2,175	4,027	..	6,820
1,260	1,183	596	6,469	288	...	1,301
2,817	224	40	26,331	90	...	46
7,064	663	413	9,630	408	...	424
941	62	146	23	16,244	...	2,855
3,036	46	49	10,730	174	...	12
81	23	4,388	235	987	...	550
1,746	55	...	5,946	22	...	...
694	63	8	652	1,735	...	382
3,994	37	15	3,043	443	...	1
26,456	4,128	6,700	65,682	32,517	...	21,299
128,937	38,085	10,529	282,407	223,709	402	79,344

No. 7 (A).—*Agricultural Statistics, Acreage of Crops, &c., in*

Nos.	Names of Taluqs.	Number of				
		I. Food				
		Cholum.	Wheat.	Ragi.	Varagu or Auricalu.	Cumboo.
		14	15	16	17	18
1	Répalle	35,053	96	5,422	978	1,613
2	Bápatla	17,357	2,919	2,861	1,753	3,255
3	Guntúr	62,172	205	284	196	10,667
4	Palnád	63,926	...	157	1,591	26,999
5	Narsaravupet ...	40,797	...	390	131	24,696
6	Gudiváda	1,075	5	4,293	3,951	518
7	Sattenapalle ...	64,835	...	11	76	20,054
8	Bandar	727	15	5,048	2,352	192
9	Nandigáma ...	55,078	...	6	1	15,914
10	Bezváda	20,912	13	157	...	2,167
11	Vinukonda ...	16,732	...	376	779	25,908
	Total...	378,664	3,253	19,005	11,808	131,988
1	Répalle	6,909	6	714	131	203
2	Bápatla	4,758	496	148	287	676
3	Guntúr	14,741	28	2	23	892
4	Palnád	17,728	..	12	146	4,427
5	Narsaravupet ...	14,637	2	56	63	6,674
6	Gudiváda	165	4	542	341	58
7	Sattenapalle ...	11,326	...	...	19	2,754
8	Bandar	60	...	335	84	2
9	Nandigáma ...	10,077	...	...	...	1,719
10	Bezváda	9,026	...	17	...	426
11	Vinukonda... ...	5,776	...	40	309	5,483
	Total...	95,203	536	1,866	1,403	23,314
	Total Gov. and Inam...	473,867	3,789	20,871	13,211	155,297

the District of Kistna, for Fasli 1291—(*Continued*).

acres under							
Grains.							
Dholl.	Korralu or Thenay.	Millet or Samai.	Varigalu.	Horse Gram.	Green Gram.	Black Gram.	Bengal Gram.
19	20	21	22	23	24	25	26
1,266	23	33,089	6,934	6,889	450	1,392	3,853
80	52	4,258	24,416	2,987	26	784	2,558
32	36	1,223	21,469	4,074	...	59	6,039
1,663	5,860	14	41,397	5,391	1,493	12	1,131
1,498	4,654	38	40,906	1,083	1,341	18	355
50	33	1,263	75	2,651	7	53	860
...	2,595	408	27,034	335	1	8	1,097
9	17	5,126	2,461	1,757	65	833	128
2,566	547	332	2,628	943	3,866	95	699
68	13	908	143	1,616	74	82	1,375
140	4,936	...	11,512	2,413	59	...	5
7,372	18,766	46,659	179,025	30,139	7,382	3,386	18,105
53	8	3,414	1,804	1,941	16	91	1,348
19	18	879	5,642	419	10	33	787
8	8	71	3,450	810	...	10	1,596
189	991	1	14,059	2,822	180	...	432
525	1,585	12	14,680	280	473	3	235
16	...	361	51	623	2	17	253
...	344	2	2,901	69	...	8	173
3	...	624	283	121	6	190	25
399	36	33	403	253	694	15	194
29	1	46	42	658	3	23	509
30	1,558	...	2,752	485	17	...	6
1,271	4,539	5,443	46,067	8,516	1401,	390	5,558
8,643	23,305	52,102	225,092	38,655	8,783	3,776	23,663

No. 7 (A).—*Agricultural Statistics, Acreage of Crops, &c., in*

Nos.	Names of Taluqs.	Number of				
		I. Food Grains—*Contd.*				
		Lablab Vulgaris.	Dolichos Sincuses.	Dolichos Sincuses	Cholum for fodder.	Total.
		27	28	29	30	31
1	Répalle	...	74	...	...	161,183
2	Bápatla	...	218	...	...	130,085
3	Guntúr	...	...	...	...	116,689
4	Palnád	3	...	42	...	151,401
5	Narsaravupet ...	...	...	3	...	119,213
6	Gudiváda	29	102	6	111	87,338
7	Sattenapalle	37	...	...	...	117,621
8	Bandar	5	231	14	297	32,592
9	Nandigáma	1	..	20	...	84,092
10	Bezváda	...	...	...	66	41,590
11	Vinúkonda	...	...	4	...	64,645
	Total...	75	625	89	474	1,106,449
1	Répalle	2	10	...	...	33,652
2	Bápatla	...	1	...	...	25,020
3	Guntúr	...	...	...	...	23,223
4	Palnád	4	...	...	...	41,127
5	Narsaravupet ...	...	...	...	...	40,057
6	Gudiváda	29	31	10	66	21,673
7	Sattenapalle	9	...	...	...	17,791
8	Bandar	1	9	1	39	3,320
9	Nandigáma	...	...	...	...	18,845
10	Bezváda	...	...	...	5	12,932
11	Vinukonda	...	...	1	...	16,901
	Total...	45	51	12	110	249,541
	Total Govt. and Inam...	120	676	101	584	1,355,990

the District of Kistna, for Fasli 1291—(*Continued*).

acres under

II. Seeds.								
Coriander seed.	Castor-oil seed.	Gingelly oil seed.	Vendium seed.	Bishop's weed.	Linseed.	Cucumber.	Mustard seed.	Total.
32	33	34	35	36	37	38	39	40
2,649	1,887	32	279	...	3	...	...	4,850
14,854	1,133	...	1	...	26	2	...	16,021
60	4,809	2	...	...	49	...	...	4,920
...	8,590	...	..	...	5	119	...	8,714
94	18,661	6	...	...	24	128	..	18,913
263	3,266	708	...	...	...	13	...	4,250
...	14,972	...	...	2	...	..	...	14,974
291	410	277	10	...	...	13	1	1,002
2	12,683	157	...	3	...	6	23	12,874
12	3,617	138	...	..	...	...	...	3,767
...	13,226	3	...	...	...	7	...	13,236
18,225	83,259	1,323	290	5	107	288	24	103,521
684	320	...	89	...	...	...	3	1,096
3,441	431	...	...	...	5	...	...	3,877
18	1,203	...	...	...	39	...	...	1,260
...	2,805	...	...	...	...	11	1	2,817
56	6,953	1	...	...	21	35	...	7,066
56	840	44	...	...	...	1	...	941
...	3,036	...	...	...	...	...	...	3,036
37	40	3	...	...	...	...	1	81
...	1,743	...	...	...	...	3	...	1,746
19	661	14	...	...	...	...	...	694
...	3,991	...	...	...	...	3	...	3,994
4,311	22,023	62	89	...	65	53	5	26,608
25,236	105,282	1,385	379	5	172	341	29	130,129

No. 7 (A).—*Agricultural Statistics, Acreage of Crops, &c., in*

Nos.	Names of Taluqs.	Number of					
		III. Green and					
		Sweet Potatoes.	Chillies.	Turmeric and Saffron.	Chey root and other dyeing roots.	Betel leaf gardens.	Plantain gardens.
		41	42	43	44	45	46
1	Répalle	299	5,447	853	107	35	1
2	Bápatla	1	8,325	2	234	6	...
3	Guntúr	4	11,634	152	...	...	...
4	Palnád	20	999	...	...	37	1
5	Narsaravupet ...	37	2,850	1	...	5	1
6	Gudiváda	1	309	2	...	...	1
7	Sattenapalle ...	5	1,082	...	...	2	...
8	Bandar	60	126	...	34	...	109
9	Nandigáma ...	2	636	...	...	1	1
10	Bezváda	16	437	23	...	...	...
11	Vinukonda ...	...	359	...	...	6	...
		445	32,204	1,033	375	92	114
1	Répalle	2	519	46	8	...	...
2	Bápatla	...	1,177	1	...	..	...
3	Guntúr	...	1,171	2	...	...	...
4	Palnád	5	207	...	...	6	...
5	Narsaravupet ...	...	662	...	...	...	...
6	Gudiváda	...	48	...	...	...	...
7	Sattenapalle ...	...	46	...	...	...	...
8	Bandar	5	7	...	...	...	2
9	Nandigáma ...	...	54	...	...	...	...
10	Bezváda	1	50	3	...	...	...
11	Vinukonda ...	...	37	...	...	...	...
	Total...	13	3,978	52	8	6	2
	Total Govt. and Inam...	458	36,182	1,085	383	98	116

the District of Kistna, for Fasli 1291—(*Continued*).

acres under

Garden Crops.

Garlic.	Pumpkins.	Brinjals.	Momordica Charantia.	Luffa-foetida.	Amaranthus oleracus.	Hibiscus longifolicus.	Cannabis sativa.
47	48	49	50	51	52	53	54
66	32	8	...	...	2	...	...
33	1	24	...	...	6	...	113
12	7	86	18	17	...	10	...
20	1	22	...	...	7	1	...
7	1	2	...	...	4	...	...
5	44	7	...	...	...	...	...
4	11	4	...	...	2	...	...
31	9	20	...	...	...	...	...
12	4	25	...	.	...	9	...
3	23	12	...	...	...	...	1
...	...	4	...	...	5	...	...
193	133	214	18	17	26	20	114
1	...	...	...	...	...	...	...
9	...	2	...	...	...	...	72
...	...	8	1	...	...	1	...
3	...	2	...	...	1	...	...
...	...	...	...	...	1	...	...
...	8	6	...	...	...	...	...
...	...	...	..	...	...	...	...
3	...	1	...	...	...	...	...
...	...	...	...	...	...	1	...
1	3	5	...	...	...	...	...
...	...	...	...	...	...	...	...
17	11	24	1	...	2	2	72
210	144	238	19	17	28	22	186

No. 7 (A).—*Agricultural Statistics, Acreage of Crops, &c., in*

Nos.	Names of Taluqs.	Number of				
		Green and Garden Crops.—*Contd.*			IV. Topes	
		Colocasia Antiquorum.	Miscellaneous and Vegetable.	Total.	Cocoanut Topes.	Palmyra Topes.
		55	56	57	58	59
1	Répalle	...	...	6,850	6	854
2	Bápatla	...	2	8,747	...	3
3	Guntúr	7	...	11,947	...	50
4	Palnád	...	...	1,108	...	14
5	Narsaravupet ...	...	...	2,908	...	...
6	Gudiváda	...	...	369	14	24
7	Sattenapalle	...	...	1,110	...	26
8	Bandar	20	...	409	...	25
9	Nandigáma	...	...	690	...	...
10	Bezváda	...	...	515	...	...
11	Vinukonda	...	...	374	...	3
	Total...	27	2	35,027	20	999
1	Répalle	..	...	576	3	914
2	Bápatla	...	4	1,265	...	1
3	Guntúr	...	...	1,183	...	8
4	Palnád	...	...	224	...	...
5	Narsaravupet ...	...	...	663	...	...
6	Gudiváda	...	...	62	1	105
7	Sattenapalle	...	...	46	...	3
8	Bandar	5	...	23	...	4,386
9	Nandigáma	...	...	55	...	...
10	Bezváda	...	...	63	...	..
11	Vinukonda	...	...	37	...	...
	Total...	5	4	4,197	4	5,417
	Total Govt. and Inam...	32	6	39,224	24	6,416

the District of Kistna, for Fasli 1291—(*Continued*).

acres under

and Orchards.

Tamarind Topes.	Mango Topes.	Eugenia Janabolana.	Guava Topes.	Lime Topes.	Orange Topes.	Flower Topes.	Pomegranate Topes.	Other Topes.	Total.
60	61	62	63	64	65	66	67	68	69
351	...	...	...	...	...	...	...	...	1,211
124	...	...	...	...	...	...	...	123	250
173	59	...	...	2	7	...	...	132	423
120	9	...	...	9	...	...	...	...	152
677	43	...	55	1	16	1	1	11	805
...	88	...	...	...	...	...	...	6	132
324	...	...	...	3	...	...	...	...	353
...	35	..	...	33	...	...	...	...	93
	...	...	...	...	...	...	...	...	307
307	41	...	...	...	...	...	...	...	41
41	15	...	1	2	...	...	...	...	62
2,117	290	...	56	50	23	1	1	272	3,829
213	...	...	...	...	...	...	...	...	1,130
14	...	...	...	...	...	...	...	...	15
582	4	...	...	2	...	...	...	...	596
36	2	1	...	1	...	...	...	...	40
360	1	...	39	13	...	...	...	...	413
...	40	...	...	...	...	...	...	...	146
46	...	...	...	...	...	...	...	...	49
...	...	...	...	2	...	...	...	...	4,388
...	...	...	...	...	...	...	...	...	...
...	8	...	...	...	...	...	...	...	8
13	1	...	...	1	...	...	...	...	15
1,264	56	1	39	19	...	...	...	...	6,800
3,381	346	1	95	69	23	1	1	272	10,629

No. 7 (A).—*Agricultural Statistics, Acreage of Crops, &c., in*

Nos.	Names.	Number of acres			
		Special			
		Hemp and Flax.	Cotton.	Indigo.	Tobacco.
		70	71	72	73
1	Répalle	299	195	1,188	1,630
2	Bápatla	26	44	11,377	4,367
3	Guntúr	35	15,937	9,024	5,053
4	Palnád	113	41,797	451	367
5	Narsaravupet ...	222	3,883	18,429	7,274
6	Gudiváda	35	...	...	23
7	Sattenapalle	...	46,113	13,564	375
8	Bandar	22	...	2,363	13
9	Nandigáma	193	19,079	1,515	122
10	Bezváda	13	837	540	447
11	Vinukonda	21	7,415	2,321	203
	Total...	979	135,250	60,772	19,874
1	Répalle	37	48	318	45
2	Bápatla	127	7	1,405	636
3	Guntúr	11	5,467	645	346
4	Palnád	38	26,152	45	96
5	Narsaravupet ...	71	5,301	3,856	420
6	Gudiváda ...	21	...	...	2
7	Sattenapalle	...	9,904	810	16
8	Bandar	2	...	238	...
9	Nandigáma	8	5,777	154	7
10	Bezváda	3	349	284	16
11	Vinukonda	7	2,432	590	14
	Total...	325	55,437	8,340	1,598
	Total Govt. and Inam...	1,304	190,687	69,112	21,472

the District of Kistna, for Fasli 1291—(*Concluded*).

under. Crops. Sugarcane.	Total.	Total acres under all crops.	Average under fallow and waste	Remarks.
74	75	76	77	78
...	3,312	177,406	49,967	
...	15,814	170,917	39,546	
...	30,049	164,028	36,421	
...	42,728	204,103	6,990	
..	29,758	171,597	43,743	
...	58	92,147	15,666	
...	60,052	194,110	38,825	
...	2,398	36,494	19,797	
...	20,909	118,872	44,889	
...	1,837	47,750	13,749	
...	9,960	88,277	12,224	
...	216,875	1,465,701	321,817	
...	448	36,902	10,113	
..	2,175	32,352	11,012	
...	6,469	32,731	13,743	
...	26,331	70,539	1,232	
...	9,648	57,847	22,043	
...	23	22,845	9,613	
...	10,730	31,652	10,335	
...	235	8,047	3,660	
...	5,946	21,592	11,000	
...	652	14,349	4,870	
...	3,043	23,990	22,893	
...	65,700	352,846	120,514	
...	282,575	1,818,547	442,331	

No. 7 (B).—*Agricultural Statistics, Acreage of Crops, &c., in*

	Names of Taluqs.	Population.	Agraharams.	Arable area in acres.	Total acres held in holdings.	Number of acres under crop. I.—Food grains or corn crops.	II.—Seeds	III.—Green and garden crops.	IU.—Topes and orchards.	V.—Special crops.
	1	2	3	4	5	6	7	8	9	10
1	Répalle ...			11,926	11,926	5,255	191	168	135	99
2	Bápatla ...			6,887	6,887	2,240	176	56	...	12
3	Guntúr.. ...			9,037	9,037	3,725	115	123	20	95
4	Palnád			8,615	8,615	2,950	955	2	...	312
5	Narsaravupet...			32,318	42,318	6,280	816	108	...	1,697
6	Guduváda ...		Agraharams.	24,943	24,943	11,102	587	14	3	3
7	Sattenapalle ...			26,522	26,522	2,981	967	8	...	1,32
8	Bandur... ...			5,355	5,355	2,242	66	8	222	...
9	Nandigáma ...			9,873	9,873	3,407	339	39	...	826
10	Bezváda ...			9,643	9,643	2,232	85	25	15	199
11	Vinukonda ...			27,790	27,790	8,821	2,092	11	1	1,472
	Total...			1,72,909	172,909	51,235	6,389	562	396	6,085

Agraharams for Fasli 1291 *in the District of Kistna.*

Rice.												
One crop irrigated.	Do. second crop.	Unirrigated.	Cholum.	Wheat.	Ragi.	Varagu or Aricalu.	Cumboo.	Dholl.	Korralu or Thenay.	Millet or Samai.	Varigalu.	Horse gram.
11	12	13	14	15	16	17	18	19	20	21	22	23
2,090	...	1,448	434	3	115	88	81	6	...	454	96	442
1,726	...	220	65	3	220	8	8	...	...	49	98	12
15	...	332	1,999	80	60	...	407	...	...	60	249	404
...	...	...	1,311	...	...	5	755	14	221	...	609	8
118	...	2	2,757	...	61	5	1,257	19	282	...	1,747	24
8,206	...	1,018	35	...	585	334	83	8	...	188	4	478
10	...	...	1,997	...	...	...	792	...	114	8	56	...
1,427	...	335	...	...	159	115	33	7	...	3	...	141
...	...	...	2,005	...	...	...	950	115	...	14	115	105
300	...	...	1,000	...	55	...	550	24	8	80	70	50
148	...	1	2,470	...	6	84	3,895	1	1,310	...	719	286
14,040	...	3,351	14,478	86	1,041	579	8,761	194	1,930	856	3,763	1,895

No. 7 (*B*)—*Agricultural statistics, acreage of crops, &c., in*

	Names of Taluqs.	Green gram.	Black gram.	Bengal gram.	Lablab Vulgaris.	Dolichos Sinouses.	Dolichos Sincuses.	Cholum for fodder.	Total.	Coriander seed.	Castor oil seed.
		24	25	26	27	28	29	30	31	32	33
1	Repalli ...	15	18	78	...	8	...	...	5,316	68	123
2	Bápatla ...	...	5	81	...	...	...	...	2,240	169	7
3	Guntúr ...	...	...	119	...	...	...	...	8,725	...	115
4	Palnad ...	14	...	18	...	...	...	...	2,950	...	954
5	Narsaravupet...	9	...	...	...	...	...	...	6.281	...	815
6	Gudiváda ...	1	...	154	1	...	...	17	11,102	4	527
7	Sattenapalle ...	...	...	4	...	14	...	...	2,981	...	967
8	Bandar ...	...	1	20	7	...	...	...	2,242	24	12
9	Nandigáma ...	78	...	80	...	...	...	...	8,407	...	839
10	Bazváda ...	...	20	40	...	...	...	40	2,232	...	70
11	Vinukonda ...	1	...	...	...	...	...	...	8,821	...	2,094
	Total...	118	44	489	8	17	...	57	51,297	265	6,C23

Agraharams for Fasli 1291 *in the District of Kistna.*—(contd.)

II.—Seeds.																
Gingelly oil seed.	Vendium seeds.	Bishop's weed.	Linseed.	Cucumbers.	Mustard seeds.	Total.	Sweet Potatoes.	Chillies.	Turmeric and Saffron.	Cheyroot and other dyeing roots.	Betel leaf gardens.	Plantain gardens.	Garlic.	Pumkins.	Brinjals.	Momordica charantia.
34	35	36	37	38	39	40	41	42	43	44	45	46	47	48	59	50
...	...	...	...	...	...	191	92	51	15	10	...	...	...	...	...	...
...	...	...	...	...	...	176	...	56	...	...	...	...	...	...	...	...
...	...	...	...	...	...	115	...	123	...	...	...	...	...	...	...	...
1	...	...	...	...	...	955	...	2	...	...	...	...	...	...	...	...
1	...	...	...	...	...	816	...	108	...	...	...	...	...	...	...	...
56	...	...	...	...	...	587	2	8	...	...	...	...	...	...	4	...
...	...	...	...	...	...	967	...	8	...	...	...	...	...	...	...	...
25	...	...	...	5	...	66	1	1	...	4	...	...	4	...	...	...
...	...	...	...	...	...	339	...	39	...	...	...	...	...	...	...	...
15	...	...	...	...	...	85	...	25	...	...	...	...	...	...	...	...
...	...	...	...	...	...	2,094	...	11	...	...	...	...	...	...	...	...
68	...	...	...	5	...	6,391	95	482	15	14	...	...	1	...	4	...

No. 7—(*B*) *Agricultural statistics, acreage of crops, &c., in*

	Names of Taluq.	III.—Green and garden crops.									
		Luffa foetida.	Amaranthus Oleracus.	Hibiscus longifolius.	Cannabis satavis.	Colocasia Antiquorium.	Total.	Cocoanut Topes.	Palmyra Topes.	Tamarind Topes.	Mango Topes.
	1	51	52	53	54	55	56	57	58	59	60
1	Repalle ...	...	...	...	...	...	168	...	138	2	...
2	Bápatla ...	...	...	...	...	...	56	...	...	...	...
3	Guntùr ...	...	...	...	...	...	123	...	...	20	...
4	Palnád ...	...	...	...	...	...	2	...	...	...	...
5	Narsaravupet...	...	...	...	...	...	108	...	...	...	...
6	Gudivada ...	...	...	...	...	...	14	...	...	...	3
7	Sattenapalle ...	...	...	...	...	...	8	...	...	...	...
8	Bandar ...	...	...	...	...	1	8	...	100	...	20
9	Nandigáma ...	...	...	...	...	...	39	...	...	...	...
10	Bezváda ...	...	...	...	...	...	25	...	...	...	15
11	Vinukonda ...	...	...	...	...	...	11	...	...	...	...
	Total ...	...	...	...	...	1	562	...	238	22	38

Agraharams, for Fasli 1291 *in the District of Kistna.*—(contd.)

Topes and Orchards.							V.—Special crops.					Total acres under all crops.	Acreage under fallow and waste.	Remarks.
Eugenia jana-bolana.	Guava Topes.	Lime Topes.	Orange Topes.	Flower gardens.	Pomegranate Topes.	Total.	Hemp and Flax.	Cotton.	Indigo.	Tobacco.	Total.			
61	62	63	64	65	66	67	68	69	70	71	72	73	74	75
...	...	...	...	...	...	185	38	7	41	13	99	5,909	6,078	
...	...	...	...	...	...	...	4	...	7	1	12	2,484	4,403	
...	...	...	...	...	...	20	...	37	30	28	95	4,078	4,959	
...	...	...	...	...	...	...	...	306	5	1	312	4,219	4,396	
...	...	...	...	...	...	...	...	584	444	669	1,697	3,902	23,417	
...	...	...	...	...	...	3	2	...	...	1	3	11,708	13,234	
...	...	...	...	...	...	...	...	1,144	176	...	1,320	5,276	21,246	
...	...	102	...	...	...	222	...	...	...	...	...	2,538	2,817	
...	...	...	...	...	...	...	...	765	50	11	826	4,611	5,262	
...	...	...	...	...	...	15	14	70	15	100	199	2,556	7,087	
...	...	1	...	...	...	1	1	1,302	166	3	1,472	12,399	15,393	
...	...	103	...	...	...	396	59	4,215	934	827	6,035	64,681	1,08,292	

No. 8.—*Statement shewing the particulars of the several Tenures, other than Ryotwary.*

No.	Names of the Zemindaries and Inam villages.	The entire beriz of the Estate for Fasli 1291 or A.D. 1881-82.	Peishcush or quit-rent for Fasli 1291 or A.D. 1881-82.
1	Chintalapati Vantu	25,492	17,500
2	Nuzvid Zamindari	5,23,438	95,453
3	Devarakota	2,04,583	81,397
4	Chevendra	21,342	4,776
5	Chanubanda	2,820	1,357
6	Mylavaram 1½ portion	21,487	4,859
7	Do. 1 portion	16,386	3,887
8	Ootukur	9,479	2,156
9	Tiruvur	9,344	2,177
10	Inagadapa Mutta	4,461	1,236
11	Gampalagudem East portion	4,076	1,295
12	Do. West portion	4,179	1,291
13	Munagala	21,333	4,572
14	Vallur	1,13,022	20,493
15	Gudur Paragana	58,130	35,589
16	Pena Gudur	1,311	319
17	Vissanapetta	20,106	4,386
18	Kruttivennu	7,411	2,910
19	Balliparru	769	424
20	Kuchipudi	827	229
21	Narasayagudem	1,023	139
22	Tiruvur ½ Vantu	5,273	2,219
23	Kalagara Mutta	1,219	812
24	Putrela	1,478	510
25	Kondam Kambhampadu	2,136	507
26	Kokilampadu	427	75
27	Penagolanu	1,856	1,262
28	Munukutta	576	71
29	Komira Mutta	1,976	703
30	Linga Giri	1,238	486
31	Devarapalli	1,011	461
32	Rayavaram	3,160	908
33	Gollapallem	821	238
34	Chitti Gudur	1,551	524
	Total...	10,94,096	2,95,721
	INAM VILLAGES.		
	REPALLI TALUQ.		
1	Parisapadu	292	98
2	Peddavaram	563	143
3	Sivangulapalem	642	224
4	Gurivindapalli	241	31
5	Muttupalli	502	70
6-13	Ponnapalli	454	191
7	Arepalli	1,807	213
8	China Parimi	3,916	357
9	Potumarru	374	100

No. 8.—*Statement shewing the particulars of the several Tenures, other than Ryotwary.*—(Continued.)

No.	Names of the Zemindaries and Inam villages.	The entire beriz of the Estate for Fasli 1291 or A.D. 1881-82.	Peishcush or quit-rent for Fasli 1291 or A.D. 1881-82.
10-11	Boddulurupadu...	207	82
12	Baljépalle	555	234
14	Pulichintalapallem	778	32
15	Varahapuram	533	240
16	Abhanagudavalli	444	28
17	Dontaturu	177	76
18	Siripuram	648	374
19	Kanchavarám	700	112
20	Dévarapalli	296	22
21	Godavarru	369	100
22	Sringanpuram	371	131
23	Jadavalli	652	204
24	Vaddimukkala	1,565	121
25	Koditadeparru	2,977	426
	Total...	19,053	3,559
	BAPATLA TALUQ.		
26	Jilléllamúdi	2,121	20
27	Yédupadu	440	230
28	Kesavarappadu	681	100
29	Chennubhotta pallem	431	281
30	Tottempudi	1,012	587
31	Palapartipadu	262	35
32	Gudipudi	1,629	265
33	Bharatapudi	680	120
34	Volicherla	665	111
35	Srirangapuram	1,872	164
36	Manchalla	2,334	113
37	Gollapudi	1,273	309
	Total...	13,430	2,325
	GUNTUR TALUQ.		
38	Ramachendrapuram	600	120
39	Anantavarappadu	1,769	694
40	Anumarlapudi	684	250
41	Kolanukonda	374	62
42	Kanchanapalli	951	433
43	Vaddhísvaram	455	10
44	Karempudipadu	833	192
45	Idulapallem	240	111
46	Kondojágerlamúdi	260	90
47	Marripallem	609	312
48	Malakápuram	382	47
49	Mesaragadda Anantavaram	184	32
	Ainavolu Jagir	922	......
	Total...	8,213	2,353

No. 8.—*Statement shewing the particulars of the several Tenures, other than Ryotwary.*—(Continued.)

No.	Names of the Zamindaries and Inam Villages.	The entire beriz of the Estate for Fasli 1291 or A.D. 1881-82	Peishcush or quit-rent for Fasli 1291 or A.D. 1881-82.
	Palnad Taluq.		
50	Chennayapallem	222	36
51	Srirukunnipuram	161	13
52	China Agraharam	1,293	274
53	Peda Agraharam	1,364	282
54	Nidanampadu	1,386	43
55	Viralakshmipuram	398	36
56	Singarutla Agraharam	639	4
57	Tripura Sundaripuram	1,437	229
58	Mullavaram	918	145
59	Damarlapadu	135	9
60	Navasamambapuram	358	66
61	Venkamambapuram	529	44
62	Jaugamahesvarapuram	568	117
63	Pullareddigudem	199	39
64	Alugumallipadu	827	306
65	Janga Mahesvarapuram hamlet of Mutyalampad	262	11 ...
66	Jammalamadaka	1,099	4
	Total...	11,795	1,658
	Narasarowpett Taluq.		
67	Jonnatali	1,584	191
68	Lakkavaram	467	59
69	Darisi	2,182	146
70	China Pasumarru	185	19
71	Kantetivari Khandrika	315	21
72	Vemavaram	1,192	57
73	Kopparapallem...	1,665	81
74	Chennupalli	2,446	219
75	Totapudi	907	80
76	Kommalapadu	3,141	1,527
77	Sankalingamgudipadu	1,294	190
78	Pamidipadu	3,814	593
79	Guntagavlapadu	1,083	201
80	Potavarappadu...	630	110
81	Muttanapalli	1,927	351
82	Nallagavlapadu	946	194
83	Arépalli	1,110	187
84	Dondapádu	1,771	162
85	Núzellapalli	448	41
86	Gurijépalli	1,064	288
87	Luigamguntla	2,215	14
88	Petlurupallem	2,077	607
89	Annavarappadu	752	69
90	Gópápuram	744	31
91	Alavála	1,148	130
92	Visvanadhuin Khandrika	782	227
93	Vipparlapalle	1010	35
	Total...	36,899	5,830

No. 8.—*Statement shewing the particulars of the several Tenures, other than Ryotwary.*—(Continued.)

No.	Names of the Zemindaries and Inam Villages.	The entire beriz of the Estate for Fasli 1291 or A.D. 1881-82.	Peishcush or quit-rent for Fasli 1291 or A.D. 1881-82.
	Gudivada Talaq.		
94	Cheruvupalli	2,197	100
95	Sankarshanapuram	3,162	137
96	Puritipádu	3,146	333
97	Madhavaram	289	33
98	Allúru	420	52
99	Devaram	1,381	120
100	Prodduvaka	2,968	105
101	Kákavaváda	1,632	305
102	Kummaragunta	546	27
103	Vemavaram	3,220	78
104	Vemavarappallem	140	114
105	Pesaramilli	1,050	68
106	Yalakurru	1,168	147
107	Pakerla	2,016	61
108	Mallavaram	447	59
109	Chitram...	2,111	144
110	Maundikolla	901	86
111	Vérugunta	461	60
112	Srinivásapuram	973	52
113	Chilakamudi	2,576	114
114	Gangadhavapuram	940	81
115	Siddhantam	1,224	62
116	Chirichintala	3,112	140
117	Rámachendrapuram	454	30
118	Billapádu	1,309	45
119	China Yarukapádu	682	77
120	Rámapuram	1,726	102
121	Peda Lingala	1,509	252
122	Gunta Kódúru	3,400	224
123	Saidapúdi	2,190	109
124	Gandépúdi	2,266	109
125	Sitanapalli	429	172
126	Konduru...	2,987	167
127	China Tummidi...	3,478	28
128	Mandapadu	2,010	420
129	Kalavapudi	930	36
130	Vadali	1,959	...
131	Góginampádu	317	155
132	Kooraguntapallem	824	73
133	Gonepadu	321	56
134	Syamalambapuram	...	...
135	Syobhanadripuram	993	50
136	Chintalapudi	599	35
137	Singapuram	111	42
138	Mirmampallem...	824	91
139	Kalavapudi Mokhasa	366	370
140	Léllapudi	1,728	208
	Total...	67,504	5,329

No. 8.—*Statement shewing the particulars of the several Tenures, other than Ryotwary.*—(Continued.)

No.	Names of the Zemindaries and Inam villages.	The entire beriz of the Estate for Fasli 1291 or A.D. 1881-82.	Peishcush or quit-rent for Fasli 1291 or A.D. 1881-82
	Sattenapalle Taluq.		
141	China Makkena	493	137
142	Górantla	725	256
143	Anantavaram	301	108
144	Párupalli	229	109
145	Rentapalla	395	90
146	Pattipadu	62	22
147	Pondugala	592	71
148	Malladi	1,151	204
149	Jupudi	475	161
150	Madipádu	426	95
151	Ginzupalli	683	100
152	Ambatipudi	712	437
153	Kógantipallem...	572	143
154	Balamarru	693	241
155	Kétavaram	267	56
156	Kottapadu	784	519
157	Vennayapallem	489	63
158	Papayapallem	320	104
159	Hasunbada	348	99
160	Garikapadu	401	108
161	Ponugupadu Khandrika	213	85
162	Mangalagiripadu	552	130
163	Déchavaram Khandrika	165	31
164	Palidévarlapádu	379	117
165	Guridalapadu	369	234
166	Narisingapadu...	283	115
167	Tripurapuram	82	61
168	Kastala	1,311	8
	Total...	13,386	3,904
	Bandar Taluq.		
169	Kara	261	135
170	Manivesvaram	178	124
171	Kanchákóddúru...	366	239
172	Akumarru	702	45
173	Lellagaruvu	831	68
174	Gádepúdi	553	76
175	Dirisevalli	1,543	90
176	Gurujepalli	389	36
177	Ginjeru	602	42
178	Peda Pandraka...	532	126
	Total...	5,962	981
	Nandigáma Taluq.		
179	Pallempalli	432	321
180	Ambárupetta	505	278
181	Ramireddipalli Agraharam	782	534
182	Tadigummi Agraharam	515	255
183	Adivirévulapadu	713	234
184	Medipalem Agraharam	525	153
185	Punnavalli	232	144

No. 8.—*Statement shewiug the particulars of the several Tenures, other than Ryotwary.*—(Concluded.)

No.	Names of the Zemindaries and Inam villages.	The entire beriz of the Estate for Fasli 1291 or A.D. 1881-82.	Peishcush or quit-rent for Fasli 1291 or A.D. 1881-82.
	Nandigáma Taluq.—Continued.		
186	Munagalapalli Agraharam	805	449
187	Allurupadu	284	162
188	Kavatavari Agraharam	514	212
	Total...	5,307	2,742
	Bezváda Taluq.		
189	Chúnalapádu ... ... Rudravaram ... ... Murusupalli ... ... Madhavaram ... ... Jafferkhaundupeta ... ... Tólukonda	2,396	792
190	Mutyalampadu...	300	246
191	Machavaram	324	197
192	Bhimavarappadu	129	80
193	Gudavalli	438	61
	Total...	3,587	1,376
	Vinukonda Taluq.		
194	Súrépalli	887	183
195	Naragayapallam	582	72
196	Thana Annavaram	483	53
197	Thangiréla	700	106
198	Nayapallem	594	42
199	Peddavaram	607	78
200	Sirapuram	614	248
201	Simmapuram	664	62
202	Chittapuram	2,032	568
203	Vanikunta	880	95
204	Angaloor	882	21
205	Désálapalli	260	35
206	Vittamarázupalli	470	41
207	Gummadumpadu	1,938	364
208	Ayyanapallem	410	30
209	Sarikondapallim	631	41
210	Vummidivaram	1,559	98
211	Kondapprólu	2,691	28
212	Madamanchipadu	704	31
213	Settipalli	388	5
214	Pirumallapalli	1,135	340
215	Nágulavaram	309	52
216	Venkupallem	522	12
217	Tellapádu	588	60
218	Vatrayana Appapuram	1,628	74
219	Gundapalli	718	25
220	Bommarazupalli	286	19
	Total...	23,162	2,788
	Total Inam Villages	208,268	32,855
	Total Zemindary and Inam	1,302,364	3,23,576

No. 9.—*Statement shewing the Collections under several heads of Revenue in the District of Kistna, for a series of 10 years.*

Faslis.	Official years.	Land Revenue.	Forest Revenue.	Abkari.	Income and License Tax.	Sea Customs.	Land Customs,	Salt.	Stamps.	Total.
1282	1872-73	36,66,547	...	2,11,926	30,105	3,242	...	12,56,278	1,53,449	53,21,547
1283	1873-74	38,35,117	...	2,19,354	102	19,521	...	11,47,426	1,70,328	53,91,848
1284	1874-75	37,33,722	...	2,11,769	22	15,074	...	14,11,489	1,73,085	55,44,161
1285	1875-76	39,26,399	...	2,19,014	1	8,897	...	8,90,284	1,71,474	52,16,069
1286	1876-77	29,14,898	...	1,78,719	...	14,527	...	8,64,466	1,63,946	41,36,556
1287	1877-78	39,11,140	...	1,84,207	2	2,228	...	7,75,711	1,66,478	49,89,766
1288	1878-79	40,57,695	...	2,64,233	32,089	2,927	...	9,71,306	1,79,287	55,57,582
1289	1879-80	42,54,075	...	2,28,433	64,652	33,001	...	10,73,323	2,04,395	58,57,879
1290	1880-81	32,73,246	...	2,32,367	29,271	74,599	...	10,28,390	2,08,155	48,46,028
1291	1881-82	33,49,794	...	2,78,083	39,380	27,137	...	10,37,399	2,10,877	49,42,670

No. 10—Statement shewing the total value of Trade for a series of ten years in the Kistna District.

Official year.	Value of Imports.			Value of Exports.			Value of Re-Exports.	Gross duty.
	Merchandise.	Treasure.	Total.	Merchandise	Treasure.	Total.		
	Rs.	Rs.	Rs.	Rs.	Rs.	Rs.	Rs.	Rs.
1872-73	10,31,207	...	10,31,207	9,50,641	...	9,50,641	...	3,241
1873-74	16,98,084	...	16,98,084	8,61,649	...	8,61,649	...	19,521
1874-75	15,19,482	3,81,100	19,00,582	25,05,660	6,400	25,12,060	...	15,074
1875-76	16,35,577	3,09,260	19,44,837	33,62,665	6,05,600	39,68,265	...	8,896
1876-77	15,99,592	9,20,675	25,20,267	33,92,279	5,83,370	39,75,649	..	14,527
1877-78	18,61,374	5,64,800	24,26,174	26,14,241	9,27,405	35,41,646	...	2,228
1878-79	13,69,667	3,73,350	17,43,017	18,46,631	17,52,632	35,99,263	...	2,972
1879-80	12,21,112	2,12,000	14,33,112	28,93,473	2,04,284	30,97,757	...	33,001
1880-81	11,86,653	3,30,750	15,17,403	28,75,443	14,85,458	43,60,901	...	74,599
1881-82	7,81,748	3,58,350	11,40,098	22,15,215	5,27,100	27,42,315	...	27,137

N. B.—The figures for 1872-73 and 1873-74 represent only the value of Imports and Exports from and to British Ports within the Presidency: Returns showing Imports and Exports from and to Foreign countries, from and to British Ports in other Presidencies and from and to Indian Ports not British are not forthcoming in the office files.

No. 11.—*Statement shewing the value of Export Trade by Sea, with particulars of articles, for a series of* 10 *years.*

Articles.	Official Year.									
	1872-73.	1873-74.	1874-75.	1875-76.	187-677.	1877-78.	1878-79.	1879-80.	1880-81.	1881-82.
	Rs.	Rs.	Rs.	Rs.	Rs.	Rs.	Rs.	Rs.	Rs.	Rs.
Animals living, other sorts	...	...	109	1,105	457	100	...	160	329	130
Apparel	...	...	.	370	100	380	1,850	135	1,725	1,688
Arms, Ammunition, &c.	...	...	70	...	66	25	447	112	550	2,249
Books and Printed matter	10	1,040	75	556	781	85	150	50	125	8
Building and Engineering materials	134	90	35	159	36	130	...	34	480	868
Cabinet ware	..	...	...	...	23	1,620	...	...	2,500	...
Canes and Rattans	...	20	...	...	17	...	...	...	...	...
Carriages, carts, (excluding Railway carriages), and parts thereof	300	100	100	600	300	...	...	30	20	...
Chemical products and preparations	...	...	...	...	...	20	...	...	...	...
Clocks and Watches	...	...	...	50	...	...	10	...	...	...
Coir	...	...	...	4	...	...	...	10	...	98
Cordage and Rope of vegetable fibre	110	175	198	7	96	30	70	80	15	370

Cotton raw, and Twist and Yarn	...	50	1,023	5,52,068	50	2,80,482	2,85,828	94,115	61,200	2,530
Do manufactures	3,51,840	4,71,528	4,80,305	2,98,374	3,59,215	2,18,865	2,26,350	2,03,255	2,44,418	1,60,693
Drugs and Medicines	...	18	40	...	254	56	210	719	544	84
Dyeing and Coloring materials	3,080	5,881	16,985	21,726	67,213	8,032	92,111	64,806	69,832	94,340
Earthenware and Porcelain	62	92	...	...	387	34	96	10	380	30
Flax, raw	12	15	...	...	...	...	...	5	...	47
Fruits and Vegetables	633	3,844	142	223	345	84	24	158	324	373
Glass	57	8	4	2,091	313	825	170	...	250	...
Grain and Pulse—Gram	20,236	72,497	1,21,966	83,471	1,64,926	48,951	23,404	66,930	1,25,685	1,90,331
Paddy	25,703	62,673	1,98,634	3,02,945	7,44,170	4,24,212	35,572	3,40,353	3,39,485	2,61,104
Rice	11,114	21,364	1,46,062	3,11,853	2,36,833	1,52,362	47,786	2,76,522	1,70,550	1,14,173
Wheat	312	264	16,080	7,937	11,724	518	...	7,650	1,324	17,013
Pulse	1,61,782	...	1,51,182	1,58,527	2,09,425	2,23,141	2,26,542	1,90,304	1,35,150	1,40,753
Other sorts	16,453	2,702	28,906	43,264	66,275	54,011	43,748	21,410	82,227	59,202
Gums and Resins	...	180	68	...	7,871	30,798	19,760	16,149	18,585	18,846
Hemp	...	...	...	...	1,600	...	...	...	20	16
Hides and Skins	7,726	1,768	70,013	56,368	46,635	60,064	1,24,362	1,15,619	1,13,386	84,486
Horns	...	...	790	4,511	13,466	34,934	21,339	13,419	19,468	13,270

No. 11.—*Statement shewing the value of Export Trade by Sea, with particulars of articles, for a series of* 10 *years.*—Contd.

Articles.	Official Year.									
	1872-73.	1873-74.	1874-75.	1875-76.	1876-77.	1877-78.	1878-79.	1879-80.	1880-81.	1881-82.
	Rs.	Rs.	Rs.	Rs.	Rs.	Rs.	Rs.	Rs.	Rs.	Rs.
Instruments and Apparatus	...	...	...	500	1,935	620	1,850	...	439	124
Ivory, unmanufactured	...	...	...	..	...	...	100	...	...	...
Do Manufactures	...	...	400	...	...	...	...	...	...	...
Jewellery	400	...	...	400	...	1,100	57	...	24,000	...
Jute, raw	756	628	...	373	589	...	...	...	...	...
Do Manufactures	4,691	5,968	10,454	8,857	22,372	22,733	9,573	8,785	16,197	8,445
Lac	...	...	...	25	...	96	...	414	...	...
Leather Manufactures	112	68	182	78	389	549	123	18	61	...
Liquors	...	75	30	585	55	96	72	...	20	...
Machinery and Millwork	...	100	...	...	5,200	100	1,060	100	58	95
Manures, Animal bones	...	...	740	6,183	842	2,017	1,915	949	660	964
Mats	1	3	42	16	...	34	30	...	9	...
Metals	930	458	783	209	477	2,630	62,142	13,697	13,564	983

Military uniforms and other accoutrements ...	...	...	...	...	...	560	150	...	..	500
Oils, Vegetable	3,069	3,323	69,599	36,671	68,956	1,41,641	65,435	9,460	18,204	20,338
Paints and Colours	...	2	..	...	...	...	4	...	14	17
Paper and Pasteboard...	...	...	...	130	...	400	...	...	...	7
Perfumery	...	...	496	160	370	82	368	207	240	62
Pitch, Tar and Dammer	40	218	97	80	31	417	...	60	...	122
Plants, living...	...	6	...	...	...	20	...	5	...	...
Provisions	2,939	1,007	1,79,937	79,080	47,427	40,437	32,702	1,91,297	1,10,640	89,822
Seeds	2,63,439	1,24,036	8,54,670	12,26,108	10,97,230	2,52,560	3,47,753	11,22,810	6,57,843	5,51,332
Ships, and parts of	...	...	...	...	...	...	100	...	...	...
Silk, raw	...	...	...	...	100	...	...	...	..	...
Do. Manufactures	...	...	...	88	...	...	...	...	20	100
Soap of all kinds	...	...	...	...	...	40	...	...	...	...
Spices	13,554	18,717	75,670	84,811	1,25,092	2,48,931	67,305	14,761	48,192	2,96,269
Stationery	...	...	...	...	...	1,150	...	...	...	...
Stone and Marble	...	...	15	29	32	...	4	8	25	...
Sugar and Sugarcandy...	...	...	...	...	8	...	16	20	45	40
Tea	...	...	...	18	...	...	...	...	...	...
Telegraph Materials	...	...	..	5,920	393	290	2,925	14	3,026	14,610

No. 11.—*Statement shewing the value of Export Trade by Sea, with particulars of articles, for a series of* 10 *years.*—Contd.

Articles.	Official Year.									
	1872-73.	1873-74.	1874.75.	1875-76.	1876-77.	1877-78.	1878-79.	1879-80.	1880-81.	1881-82.
	Rs.	Rs.	Rs.	Rs.	Rs.	Rs.	Rs.	Rs.	Rs.	Rs.
Tobacco, unmanufactured	36	1,315	687	1,705	2,572	63,212	4,725	52,588	32,615	1,974
Do. Manufactures...	37,632	25,198	42,003	22,184	34,683	47,009	47,684	50,138	31,255	43,152
Toys and requisites for games	...	...	75	156	194	36	18	856	110	...
Wax	50	560	2,122	728	...	320	220	...	...	2,190
Wood—Timber	392	245	3,343	4,426	6,200	1,602	1,538	788	2,835	1.093
Firewood	4,822	1,639	1,583	1,285	925	1,145	2,785	1,927	1,426	2,372
Manufactures	554	2,225	118	230	117	416	123	74	159	33
Wool Manufactures	16,170	26,204	29,222	35,322	42,831	50,908	22,770	16,043	24,026	14,789
All other Articles of Merchandise	1,490	5,275	650	1,149	631	1,94,046	23,260	1,254	1,088	1,080
Treasures—Gold	...	...	..	...	...	...	...	...	...	...
Silver	...	...	6,400	6,05,600	5,88,370	9,27,405	17,52,632	2,04,284	14,85.458	5,27,10
	9,50,641	8,61,649	25,12,060	39,68,265	39,75,649	35,41,646	35,99,263	30,97,757	43,60,901	27,4231,5

N.B.—The figures in the first two columns represent only the value of Exports to British Ports within the Presidency. Returns showing Exports to Foreign Countries, to British Ports in other Presidencier, and Indian Ports not British, are not forthcoming in the Office files.

No. 12.—*Statement shewing the value of Import Trade by Sea, with particulars of articles, for a series of 10 years.*

Articles.	Official Year.									
	1872-73.	1873-74.	1874-75.	1875-76	1876-77.	1877-78.	1878-79.	1879-80.	1880-81.	1881-82.
	Rs.	Rs.	Rs.	Rs.	Rs.	Rs.	Rs.	Rs.	Rs.	Rs.
Agricultural Implements	...	...	...	...	...	...	65	...	...	...
Animals, living—Horses	...	150	...	600	900	2,700	...	500	900	1,200
Apparel	12,224	6,485	4,334	4,902	3,466	10,572	28,043	42,348	36,987	13,504
Arms, Ammunition, &c.	332	1,050	317	1,109	3,127	3,665	3,365	2,284	1,791	5,375
Books and Printed matter	575	735	5,920	11,914	23,762	18,697	8,643	9,839	4,173	4,620
Borax	1,609	680	1,039	1,336	704	1,560	1,074	1,693	968	1,175
Building and Engineering Materials ...	103	62	305	1,321	960	240	585	1,032	719	758
Cabinet-ware	12	...	54	586	3,531	6,077	1,360	1,481	1,399	1,547
Candles of all sorts	140	112	485	265	581	432	675	1,358	2,576	1,054
Canes and Rattans	770	330	250	521	513	349	115	530	183	116
Caoutchouc Manufactures	...	...	...	...	8	14	62	12	...	...
Carriages, carts, &c., (excluding Railway carriages), and parts thereof ...	20	335	...	800	1,820	2,610	30	...	11	1,100

No. 12.—*Statement shewing the value of Import Trade by Sea, with particulars of articles, for a series of* 10 *years.*—Contd.

Articles.	Official Year.									
	1872-73.	1873-74.	1874-75.	1875-76.	1876-77.	1877-78.	1878-79.	1879-80.	1880-81.	1881-82.
	Rs.	Rs.	Rs.	Rs.	Rs.	Rs.	Rs.	Rs.	Rs.	Rs.
Chemical products and preparations ...	603	261	1,912	3,089	2,414	5,147	1,918	2,735	1,975	2,584
Clocks and Watches	30	12	335	333	100	72	85	511	515	277
Coffee	1,974	820	726	609	2,199	1,977	1,583	1,085	1,060	40
Coir, Rope, &c.	...	...	...	...	39	1,717	526	689	134	1,144
Cordage and Rope of vegetable fibre ...	1,005	2,889	2,873	1,513	3,045	1,778	105	1,029	2,921	3,055
Corks	...	...	14	20	12	...	153	100	96	42
Cotton, raw, and Twist and Yarn ...	1,89,210	3,32,920	7,20,575	3,83,624	2,74,170	3,28,209	2,18,853	2,21,700	3,08,746	1,21,559
Do. Manufactures	4,70,298	5,58,902	3,73,944	6,40,284	5,34,086	4,40,938	3,57,615	3,44,228	3,03,380	2,97,459
Drugs and Medicines...	5,053	4,827	10,721	13,365	11,872	18,534	20,279	19,119	16,727	16,081
Dyeing and Coloring Materials ...	2,486	3,211	3,763	3,331	779	1,143	3,740	5,098	3,674	24,640
Earthenware and Porcelain	315	647	687	334	456	403	318	644	543	5,540
Fireworks	460	545	829	1,028	510	432	1,138	626	1,126	...
Flax, raw	126	165	161	67	137	305	80	78	133	50

Do. Manufactures	65	498	3,073	5,094	4,508	2,466	2,458	1,640	2,000	889
Fruits and Vegetables	54,917	3,69,613	12,249	20,513	16,430	35,541	38,599	7,591	7,596	5,525
Glass—Sheet and plate	...	...	...	72	206	450	612	134	65	...
Do. Other ware	1,974	1,414	6,731	23,313	8,541	7,742	5,395	3,792	5,290	6,802
Grain and Pulse—Gram	1,409	11,856	...	3,435	377	6,955	1,491	337	5,289	480
Do. Paddy	52,843	1,04,628	27,661	34,164	1,47,432	26,644	45,609	73,540	35,937	15,686
Do Rice	24,404	83,610	3,128	6,960	56,666	2,55,341	2,33,134	43,931	26,229	7,423
Do. Wheat	333	210	...	124	100	2,777	4,983	2,935	30	..
Do. Pulse	...	...	1,785	157	3,221	7,994	5,242	2,482	5,061	4,156
Do. Other sorts ...	11,523	21,570	2,475	792	13,329	1,046	7,231	1,978	11,775	3,049
Gums and Resins	3,657	2,173	7,158	4,886	12,405	7,512	5,912	3,137	4,251	3,592
Hardware and Cutlery	1,094	429	1,098	2,329	2,650	3,733	1,849	1,655	1,528	1,298
Hemp, raw	100	101	...	120	...	...	...	...	...	...
Do. Manufactures...	...	...	...	...	...	...	408	...	...	...
Hides and Skins	...	...	570	20	354	...	...	825	2,562	...
Horns	...	10	...	...	6	12	...	60	...	...
Ice	...	...	...	346	175	...	...	...	...	183
Instruments and Apparatus	...	...	...	39	1,589	3,871	2,115	6,345	1,617	1,413
Ivory, unmanufactured	...	...	...	...	...	600	320	...	600	...

No. 12.—*Statement shewing the value of Import Trade by Sea, with particulars of articles, for a series of* 10 *years*.—Contd.

Articles.	Official Year.									
	1872-73.	1873-74.	1874-75.	1875-76.	1876-77.	1877-78.	1878-79.	1879-80.	1880-81.	1881-82.
	Rs.	Rs.	Rs.	Rs.	Rs.	Rs.	Rs.	Rs.	Rs.	Rs.
Ivory Manufactures	...	...	...	...	100	...	...	...	...	...
Jewellery	...	150	200	1,679	400	1,000	2,100	420	24,150	310
Jute, raw	146	...	...	...	...	...	...	...	...	...
Do. Manufactures—Gunny bags ...	20,402	19,775	77,608	1,15,208	1,26,707	88,896	23,680	82,188	97,839	1,06,520
Do. do. Other Manufactures.	...	...	...	84	4	176	20	1,520	115	...
Lac, Stick	24	523	...	188	522	163	213	202	3,249	490
Leather Manufactures	64	269	124	393	734	298	138	1,419	754	352
Liquors	3,011	3,034	8,019	9,943	10,285	10,381	24	2,273	3,221	1,873
Machinery and Millwork—Other sorts.	510	1,525	3,040	6,152	2,323	95,050	2,549	2,219	945	1,141
Manures, Animal bones	...	...	2,999	...	367	...	...	...	...	...
Matches, Lucifer and other	245	50	493	724	882	2,268	850	2,402	2,195	1,740

Mats—Other sorts	3	35	56	195	148	51	...	75	21	100
Metals	90,750	81,220	1,31,344	1,83,224	1,71,058	2,47,072	97,024	85,749	84,792	82,984
Military uniforms	...	...	...	4,736	13,880	6,438	7,103	7,698	13,565	6,107
Musk	...	...	...	82	...	...	...	...	...	...
Oils—Mineral	...	53	6	586	1,161	1,980	1,517	1,232	2,368	1,522
Do. Essential	...	653	667	814	253	...	...	...	...	...
Do. Vegetable	608	1,309	1,186	683	725	20	7,340	1,644	611	215
Painter's Materials	386	1,111	1,609	2,627	511	1,751	2,205	1,596	898	661
Paper and Pasteboard	4,306	3,656	5,410	12,225	14,493	15,708	10,007	16,965	12,328	11,155
Perfumery	76	39	56	263	447	1,088	290	451	543	513
Pitch, Tar and Dammer	3,307	3,597	2,439	6,669	4,489	4,627	2,334	1,167	4,805	3,126
Plants, living	15	32	...	70	22	62	276	134	410	34
Printing Materials	...	...	...	67	10	35	...	389	...	...
Provisions...	4,468	4,130	5,428	3,774	16,568	34,997	70,496	78,639	26,155	23,140
Saltpetre	...	...	...	144	...	...	15	17	16	...
Seeds	2,132	3,380	415	548	3,323	8,019	17,618	10,907	8,893	859
Shells and Cowries	11	...	208	451	6	172	14	210	30	78
Ships, and parts thereof	...	...	...	70	...	...	14	50	125	...
Silk, raw	38	...	...	375	...	...	3,300	1,740	1,944	6,791

[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
Stationery	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
Tobacco, unmanufactured	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
Do. manufactured	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
Toys and requisites for games	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
Umbrellas	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]

Wax	4,265	3,895	1,280	632	85	30	1,765	20	460	68
Wines	1,420	2,406	7,862	7,877	7,625	7,281	5,982	4,949	3,133	4,678
Wood—Timber	1,113	591	8,905	440	187	18	11,291	5,677	8,251	692
Do. Firewood	21,598	6,716	12,349	12,286	11,905	14,018	10,501	15,145	19,974	12,568
Do. Manufactures	1,972	2,518	3,689	3,604	9,865	9,833	6,449	5,904	1,333	2,685
Do. Sandal	804	617	114	254	521	1,896	2,436	4,051	2,712	2,983
Wool Manufactures	25	...	453	226	1,135	2,861	482	8,423	3,082	10,128
All other Articles of Merchandise ...	6,402	11,827	9,617	6,862	6,477	9,919	3,054	7,982	21,641	14,139
Treasure—Gold	...	...	...	11,050	...	6,650	2,450	...	...	...
Do. Silver	...	...	3,81,100	3,09,260	9,20,675	5,64,800	3,73,850	2,12,000	3,80,750	3,58,350
Total ...	10,31,207	16,98,084	19,00,582	19,44,837	25,20,267	24,26,174	17,43,017	14,83,112	15,17,403	11,40,098

N.B.—The figures in the first two columns represent only the value of Imports from British Ports in the Presidency. Returns shewing Imports from Foreign Ports, from British Ports in other Presidencies, and from Indian Ports (not British), are not forthcoming in the Office files.

No. 13.—*Statement shewing the number and tonnage of Vessels, which arrived at and departed from the Kistna District, for a series of* 10 *years.*

Official Years.	Square Rigged.				Native Craft.		Total.	
	Steamers.		Ships.					
	No.	Tonnage.	No.	Tonnage.	No.	Tonnage.	No.	Tonnage.
ARRIVALS.								
1872–73 ...	47	40,848	8	3,613	389	25,357	444	69,818
1873–74 ...	72	69,279	8	2,503	378	23,465	458	95,247
1874–75 ...	96	106,065	14	6,006	398	31,449	508	143,520
1875–76 ...		Returns	for this	year are not	forthcoming	in the office files.		
1876–77 ...	98	105,649	59	20,467	578	48,837	735	174,953
1877–78 ...	127	135,611	34	9,419	304	22,022	465	167,052
1878–79 ...	138	133,299	13	8,996	286	17,892	437	154,087
1879–80 ...	124	140,795	45	8,573	406	22,850	575	172,218
1880–81 ...	126	158,543	112	13,135	456	34,750	694	206,428
1881–82 ...	128	158,172	45	5,371	323	27,684	496	191,227
DEPARTURES.								
1872–73 ...	46	39,756	8	3,343	395	26,588	449	69,687
1873–74 ...	76	69,963	5	2,190	381	22,814	462	94,967
1874–75 ...	96	106,470	10	4,947	398	31,948	504	143,360
1875–76 ...		Returns	for this	year are not	forthcoming	in the office files.		
1876–77 ...	98	105,649	61	21,829	552	45,495	711	172,478
1877–78 ...	127	135,611	34	7,979	312	20,644	473	164,234
1878–79 ...	138	133,299	17	4,627	340	18,759	495	156,685
1879–80 ...	124	140,796	41	9,614	467	24,461	632	174,871
1880–81 ...	126	158,548	122	15,580	471	37,460	719	211,588
1881–82 ...	128	158,172	45	4,991	335	26,049	508	189,212

No. 14.—*Statement shewing the number and value of suits disposed of in the Civil and Revenue Courts for a series of ten years.*

Years.	Number of Suits disposed of in the different Courts.													
	Ordinary Suits.								Small Causes.					
	Village Munsiffs.	Revenue Courts.	District Munsiffs.	Principal Sadr Amins.	Judges of Small Cause Courts as Principal Sadr Amins.	Civil Judges and Judicial Commissioners.	Total number of Suits.	Total value in Rupees.	District Munsiffs, Assistant Agents and Assistant Commissioners.	Principal Sadr Amins.	Judges of Small Cause Courts.	Civil Judges and Commissioners.	Total number of Small Causes.	Total value in Rupees.
								Rs.						Rs.
1873	2,877	41	3,318	...	20	27	5,783	25,85,787	3,445	...	724	4	4,173	1,60,383
1874	2,885	54	3,529	...	18	6	6,492	6,89,291	4,283	...	427	...	4,710	1,61,857
1875	2,522	135	3,358	...	15	6	6,036	6,02,708	3,879	...	348	...	4,227	1,48,470
1876	2,357	191	3,244	...	11	5	5,808	5,71,335	3,773	...	431	...	4,204	1,43,296
1877	2,606	102	3,113	...	10	6	5,837	7,11,103	4,102	...	...	...	4,102	1,30,458
1878	2,071	62	3,606	...	...	8	5,747	6,18,711	3,687	...	...	...	3,687	87,621
1879	2,655	70	3,899	...	...	36	6,660	7,57,493	4,727	...	..	...	4,727	1,23,900
1880	2,752	163	4,324	...	...	70	7,309	10,25,286	4,781	...	...	...	4,781	1,60,621
1881 *	2,467	176	4,119	..	...	25	7,787	7,60,302	4,575	...	...	...	4,575	1,02,434
1882 *	2,369	217	3,842	...	...	37	6,465	6,80,175	3,769	...	...	...	3,769	85,543

* The figures entered against the last two years represent the number and value of Suits instituted.

No. 15.—*Statement of persons tried, convicted and acquitted and of property lost and recovered.*

No.	Nature of offence.	Number of persons tried during the year.	Acquitted or discharged.	Convicted.	Remaining under trial.	Property. Stolen.	Property. Recovered.
		1873.					
						RS.	RS.
1	Murder	38	35	3	...	269	106
2	Culpable homicide ...	4	4	...	..	...	...
3	Rape	5	5	...	...	35	...
4	Hurts and assaults ...	3,938	3,339	599	...	...	...
5	Other offences against the person	180	120	60	...	...	...
6	Dacoity	45	30	15	...	1,303	946
7	Robbery	38	20	18	...	463	119
8	House-breaking	220	92	128	...	14,552	3,196
9	Theft	1,639	924	715	...	23,994	8,325
10	Other offences against property...	1,151	933	218	...	344	154
11	Other offences against the Penal Code	3,192	1,714	1,478	...	12,526	1,613
	Total...	10,450	7,216	3,234	...	53,486	14,459
12	Special and Local Laws ...	5,558	2,662	2,896	...	81	61
	Total...	16,008	9,878	6,130	...	53,567	14,520
		1874.					
1	Murder	19	19	...	...	25	...
2	Culpable homicide ...	11	11	...	...	...	...
3	Rape	12	8	4	...	14	...
4	Hurts and assaults ...	3,627	2,983	644	...	...	...
5	Other offences against the person	110	86	24	...	...	...
6	Dacoity	29	23	6	...	1,139	26
7	Robbery	32	20	12	...	1,122	163
8	House-breaking... ...	276	115	161	...	22,045	2,876
9	Theft	55	17	38	...	378	247
10	Other offences against property	781	653	128	...	855	100
11	Other offences against the Penal Code	3,799	2,329	1,470	...	20,307	6,945
	Total...	8,751	6,264	2,487	...	45,886	10,357
12	Special and Local Laws ...	5,096	2,233	2,863	...	228	203
	Total...	13,847	8,497	5,350	...	46,113	10,560

No. 15.—*Statement of persons tried, convicted and acquitted and of property lost and recovered*—(Continued).

No.	Nature of offence.	Number of persons tried during the year.	Acquitted or discharged.	Convicted.	Remaining under trial.	Property. Stolen.	Property. Recovered.
	1875.						
						RS.	RS.
1	Murder	19	14	5	...	...	...
2	Culpable homicide ...	18	17	1	...	...	...
3	Rape	5	2	3	...	...	...
4	Hurts and assaults ...	3,766	3,013	753	...	...	...
5	Other offences against the person	123	89	34	...	...	...
6	Dacoity	26	25	1	...	670	15
7	Robbery	36	23	13	...	1,265	40
8	House-breaking	230	83	147	...	16,890	2,819
9	Theft	17	7	10	...	1,558	1,257
10	Other offences against property	769	633	136	...	335	298
11	Other offences against the Penal Code	3,835	2,276	1,559	...	20,064	4,630
	Total...	8,844	6,182	2,662	...	40,782	9,059
12	Special and Local Laws ...	4,147	1,920	2,227	...	6,159	6,138
	Total...	12,991	8,102	4,889	...	46,941	15,197
	1876.						
1	Murder	56	48	8	...	35	10
2	Culpable homicide ...	2	2	...	...	12	...
3	Rape	14	12	2	...	43	...
4	Hurts and assaults ...	3,820	2,989	831	...	...	...
5	Other offences against the person	166	165	1	...	...	...
6	Dacoity	295	140	155	..	15,552	1,535
7	Robbery	26	17	9	...	415	123
8	House-breaking	301	98	203	...	16,733	3,412
9	Theft	34	5	29	...	1,151	771
10	Other offences against property	640	525	115	...	1,631	244
11	Other offences against the Penal Code	4,431	2,543	1,888	...	23,584	6,066
	Total ...	9,785	6,544	3,241	...	59,156	12,161
12	Special and Local Laws ...	3,564	1,521	2,043	...	67	43
	Total ...	13,349	8,065	5,284	...	59,223	12,204

No. 15.—*Statement of persons tried, convicted and acquitted and of property lost and recovered*—(Continued).

No.	Nature of offence.	1877.					
		Number of persons tried during the year.	Acquitted or discharged.	Convicted.	Remaining under trial.	Property.	
						Stolen.	Recovered.
						RS.	RS.
1	Murder	42	38	4	...	26	26
2	Culpable homicide ...	4	3	1	...	...	...
3	Rape	2	...	2	...	11	...
4	Hurts and assaults ...	3,430	2,768	662	...	...	...
5	Other offences against the person	144	106	38	...	...	...
6	Dacoity	329	255	74	...	7,691	1,386
7	Robbery	65	27	38	...	1,613	232
8	House-breaking	539	184	355	...	31,900	4,660
9	Theft	93	28	65	...	1,401	584
16	Other offences against property	574	450	124	...	407	109
11	Other offences against the Penal Code	5,794	2,701	3,093	...	35,296	8,983
	Total ..	11,016	6,560	4,456	...	78,345	15,980
12	Special and Local Laws ...	4,621	1,863	2,758	...	3,779	2,056
	Total ...	15,637	8,423	7,214	...	82,124	18,036
		1878.					
1	Murder	17	9	8	...	25	12
2	Culpable homicide ...	14	7	7	...	...	...
3	Rape	3	2	1	...	...	...
4	Hurts and assaults ...	2,880	2,206	674	...	...	...
5	Other offences against the person	247	193	54	..	...	...
6	Dacoity	28	27	1	...	1,223	80
7	Robbery	39	20	19	...	2,630	110
8	House-breaking ..	440	141	299	...	28,381	3,744
9	Theft	130	45	85	...	1,002	224
10	Other offences against property	583	470	113	...	493	184
11	Other offences against the Penal Code	5,703	2,684	3,016	...	41,912	12,335
	Total	1,0084	5,804	4,280	...	75,666	16,689
12	Special and Local Laws ...	4,925	1,595	3,330	...	108	88
	Total ...	15,009	7,399	7,610	...	75,774	16,777

No. 15.—*Statement of persons tried, convicted and acquitted and of property lost and recovered*—(Continued).

No.	Nature of offence.	Number of persons tried during the year.	Acquitted or discharged.	Convicted.	Remaining under trial.	Property. Stolen.	Property. Recovered.
		1879.					
						RS.	RS.
1	Murder	39	35	4	...	190	...
2	Culpable homicide ..	5	3	2	...	...	...
3	Rape	4	3	1	...	...	...
4	Hurts and assaults ...	2,588	2,013	575	...	...	...
5	Other offences against the person	219	179	40	...	...	...
6	Dacoity	43	42	1	...	2,578	48
7	Robbery	40	18	22	...	824	274
8	House-breaking ...	399	167	232	...	36,420	2,441
9	Theft	87	49	38	...	1,059	678
10	Other offences against property	498	418	80	...	161	69
11	Other offences against the Penal Code	4,315	2,333	1,982	...	37,775	15,174
	Total ...	8,237	5,260	2,977	...	79,007	18,684
12	Special and Local Laws ...	6,108	1,902	4,206	...	87	83
	Total ...	14,345	7,162	7,183	...	79,094	18,767
		1880.					
1	Murder	23	18	5	...	505	73
2	Culpable homicide ...	7	6	1	...	...	...
3	Rape	8	4	4	...	...	...
4	Hurts and assaults ...	2,856	2,297	559	...	...	...
5	Other offences against the person	256	227	29	...	...	...
6	Dacoity	35	27	8	..	3,020	88
7	Robbery	27	16	11	...	494	50
8	House-breaking	313	156	157	...	20,248	2,787
9	Theft	29	3	26	...	1,890	365
10	Other offences against property...	646	545	101	...	2,085	636
11	Other offences against the Penal Code	3,868	2,246	1,622	...	23,648	7,649
	Total...	8,068	5,545	2,523	...	51,885	11,648
12	Special and Local Laws ...	6,168	2,751	3,417	...	78	65
	Total...	14,236	8,296	5,940	...	51,963	11,713

No. 15.—*Statement of persons tried, convicted and acquitted and of property lost and recovered*—(Concluded).

No.	Nature of offence.	Number of persons tried during the year.	Acquitted or discharged.	Convicted.	Remaining under trial.	Property. Stolen.	Property. Recovered.
		1881.					
						RS.	RS.
1	Murder	17	11	6	...	142	35
2	Culpable homicide ...	6	4	2	...	...	...
3	Rape	7	6	1	...	...	...
4	Hurts and assaults ..	3,647	2,738	909	...	...	...
5	Other offences against the person	313	261	52	...	...	...
6	Dacoity	15	14	1	...	1,965	40
7	Robbery	34	23	11	...	737	73
8	House-breaking ..	239	96	143	...	14,579	1,698
9	Theft	15	9	6	...	1,324	720
10	Other offences against property	2,744	1,925	819	...	21,158	6,752
11	Other offences against the Penal Code	1,477	700	777	...	.	...
	Total ...	8,514	5,787	2,727	...	39,905	9,318
12	Special and Local Laws ...	6,860	2,995	3,865	...	53	44
	Total ...	15,374	8,782	6,592	...	39,958	9,362
		1882.					
1	Murder	12	8	4	...	5	...
2	Culpable homicide ...	9	3	3	3	...	...
3	Rape	8	7	1	...	...	..
4	Hurts and assaults ...	3,827	3,055	772	.	...	...
5	Other offences against the person	382	287	95	...	177	...
6	Dacoity	14	14	...	...	4,879	15
7	Robbery	20	9	11	...	454	24
8	House-breaking... ...	251	117	134	...	24,111	2,246
8	Theft	1,224	767	457	...	16,714	5,055
10	Other offences against property...	1,841	1,499	342	...	5,817	1,078
11	Other offences against the Penal Code	1,755	625	1,129	1	80	...
	Total...	9,343	6,391	2,948	4	52,237	8,418
12	Special and Local Laws ..	5,687	2,565	3,122	...	145	140
	Total...	15,033	8,956	6,070	4	52,382	8,558

No. 16.—*Statement shewing the Expenditure on Public Works from Imperial and Provincial Funds for five years in the Kistna District.*

Years.	Imperial.					Provincial.			
	Miscellaneous Public Improvements.	Communications.	Civil Buildings.	Agricultural.	Total.	Civil Buildings.	Communications.	Miscellaneous Public Improvements.	Total.
	Rs.	Rs.	Rs.	Rs.	Rs.	Rs.	Rs.	Rs.	Rs.
New Works.									
1877-78	...	...	297	2,304	2,601	6,278	144	...	6,422
1878-79	...	...	345	1,978	2,323	665	...	...	665
1879-80	...	...	219	9,128	9,347	22,156	...	...	22,156
1880-81	...	...	40	11,121	11,161	39,055	...	...	39,055
1881-82	...	...	13	10,355	10,368	3,014	...	...	3,014
Repairs.									
1877-78	...	...	234	2,672	2,906	2,247	...	10	2,257
1878-79	...	...	105	4,917	5,022	735	...	...	735
1879-80	150	...	182	8,770	9,102	642	...	...	642
1880-81	...	...	167	12,746	12,913	259	...	...	259
1881-82	179	...	1,364	24,152	25,695	6,617	...	637	7,254

No. 12.—*Statement shewing the value of Import Trade by Sea, with particulars of articles, for a series of* 10 *years*.—Contd.

Articles.	Official Year.									
	1872-73.	1873-74.	1874-75.	1875-76.	1876-77.	1877-78.	1878-79.	1879-80.	1880-81.	1881-82.
	Rs.	Rs.	Rs.	Rs.	Rs.	Rs.	Rs.	Rs.	Rs.	Rs.
Ivory Manufactures	...	...	...	...	100	...	...	...	...	...
Jewellery	...	150	200	1,679	400	1,000	2,100	420	24,150	310
Jute, raw	146	...	...	...	...	...	...	...	...	...
Do. Manufactures—Gunny bags ...	20,402	19,775	77,608	1,15,208	1,26,707	88,896	23,680	82,188	97,839	1,06,520
Do. do. Other Manufactures.	...	...	...	84	4	176	20	1,520	115	...
Lac, Stick	24	523	...	188	522	163	218	202	3,249	490
Leather Manufactures	64	269	124	393	734	298	138	1,419	754	352
Liquors	3,011	3,034	8,019	9,943	10,285	10,381	24	2,278	3,221	1,873
Machinery and Millwork—Other sorts.	510	1,525	3,040	6,152	2,323	95,050	2,549	2,219	945	1,141
Manures, Animal bones	...	...	2,999	...	367	...	...	...	...	...
Matches, Lucifer and other	245	50	498	724	882	2,268	850	2,402	2,195	1,740

Mats—Other sorts	8	85	56	195	148	51	...	75	21	100
Metals	90,750	81,220	1,81,844	1,83,224	1,71,058	2,47,072	97,024	85,749	84,792	82,984
Military uniforms	...	...	...	4,786	13,880	6,438	7,103	7,698	13,565	6,107
Musk	...	...	...	82	...	...	...	...	...	...
Oils—Mineral	...	53	6	586	1,161	1,980	1,517	1,232	2,368	1,522
Do. Essential	...	653	667	814	253	...	...	...	...	...
Do. Vegetable	608	1,309	1,186	683	725	20	7,340	1,644	611	215
Painter's Materials	386	1,111	1,609	2,627	511	1,751	2,205	1,596	898	661
Paper and Pasteboard	4,306	3,656	5,410	12,225	14,493	15,708	10,007	16,965	12,328	11,155
Perfumery	76	39	56	263	447	1,088	290	451	543	513
Pitch, Tar and Dammer	3,307	3,597	2,439	6,669	4,489	4,627	2,334	1,167	4,805	3,126
Plants, living	15	32	...	70	22	62	276	184	410	84
Printing Materials	...	...	...	67	10	35	...	389	...	...
Provisions...	4,468	4,130	5,428	3,774	16,568	34,997	70,496	78,639	26,155	23,140
Saltpetre	...	...	...	144	...	...	15	17	16	...
Seeds	2,132	8,880	415	548	8,323	8,019	17,618	10,907	8,893	859
Shells and Cowries	11	...	208	451	6	172	14	210	30	78
Ships, and parts thereof	...	...	...	70	...	...	14	50	125	...
Silk, raw	38	...	...	375	...	...	3,300	1,740	1,944	6,791

No. 12.—*Statement shewing the value of Import Trade by Sea, with particulars of articles, for a series of* 10 *years.*—Concld.

Articles.	Official Year.									
	1872-73.	1873-74.	1874-75.	1875-76.	1876-77.	1877-78.	1878-79.	1879-80.	1880-81.	1881-82.
	Rs.	Rs.	Rs.	Rs.	Rs.	Rs.	Rs.	Rs.	Rs.	Rs.
Silk Manufactures	110	1,000	620	633	236	500	461	85	232	1,281
Soap	58	42	...	62	142	191	55	34	48	21
Spices	7,017	2,126	11,923	19,145	14,126	24,669	16,279	24,857	10,657	11,835
Spirits	3,555	14,290	13,468	36,024	30,445	31,268	22,377	8,490	9,361	5,112
Stationery	18	...	1,762	1,516	2,070	2,237	1,311	1,154	2,258	8,268
Stone and Marble	391	241	52	453	561	681	740	702	630	396
Sugar and Sugarcandy	6,574	10,542	5,192	6,830	5,866	16,186	19,731	14,233	5,111	8,886
Tea	91	148	217	478	459	426	445	3,211	411	435
Telegraph Materials...	...	...	...	439	1,201	527	430	2,860	1,911	2,042
Tobacco, unmanufactured	...	...	...	...	...	..	..	15	...	...
Do. manufactured	9	...	223	630	416	430	796	1,316	592	762
Toys and requisites for games ...	11	...	100	128	49	21	177	196	81	396
Umbrellas	558	329	227	764	72	1,220	2,560	2,406	4,056	4,870

Wax	4,265	3,895	1,280	632	85	30	1,765	20	460	68
Wines	1,420	2,406	7,862	7,877	7,625	7,281	5,982	4,949	3,133	4,678
Wood—Timber	1,113	591	8,905	440	187	18	11,291	5,677	8,251	692
Do. Firewood	21,598	6,716	12,349	12,286	11,905	14,018	10,501	15,145	19,974	12,568
Do. Manufactures	1,972	2,518	3,689	3,604	9,865	9,833	6,449	5,904	1,833	2,685
Do. Sandal	804	617	114	254	521	1,896	2,436	4,051	2,712	2,983
Wool Manufactures	25	...	453	226	1,135	2,861	482	8,423	3,082	10,128
All other Articles of Merchandise ...	6,402	11,827	9,617	6,862	6,477	9,919	3,054	7,982	21,641	14,139
Treasure—Gold	...	...	...	11,050	...	6,650	2,450	...	...	...
Do. Silver	...	...	3,81,100	3,09,260	9,20,675	5,64,800	3,73,350	2,12,000	3,30,750	3,58,350
Total ...	10,31,207	16,98,084	19,00,582	19,44,837	25,20,267	24,26,174	17,43,017	14,33,112	15,17,403	11,40,096

N.B.—The figures in the first two columns represent only the value of Imports from British Ports in the Presidency. Returns shewing Imports from Foreign Ports, from British Ports in other Presidencies, and from Indian Ports (not British), are not forthcoming in the Office files.

No. 13.—*Statement shewing the number and tonnage of Vessels, which arrived at and departed from the Kistna District, for a series of* 10 *years.*

Official Years.	Square Rigged.				Native Craft.		Total.	
	Steamers.		Ships.					
	No.	Tonnage.	No.	Tonnage.	No.	Tonnage.	No.	Tonnage.
ARRIVALS.								
1872-73 ...	47	40,848	8	3,618	389	25,357	444	69,818
1873-74 ...	72	69,279	8	2,503	378	23,465	458	95,247
1874-75 ...	96	106,065	14	6,006	398	31,449	508	143,520
1875-76 ...		Returns	for this	year are not	forthcoming	in the office files.		
1876-77 ...	98	105,649	59	20,467	578	48,837	735	174,953
1877-78 ...	127	135,611	34	9,419	304	22,022	465	167,052
1878-79 ...	133	133,299	18	3,996	286	17,892	437	154,087
1879-80 ...	124	140,795	45	8,573	406	22,850	575	172,218
1880-81 ...	126	158,543	112	13,135	456	34,750	694	206,428
1881-82 ...	128	158,172	45	5,371	323	27,684	496	191,227
DEPARTURES.								
1872-73 ...	46	39,756	8	3,348	395	26,583	449	69,687
1873-74 ...	76	69,963	5	2,190	381	22,814	462	94,967
1874-75 ...	96	106,470	10	4,947	398	31,943	504	143,360
1875-76 ...		Returns	for this	year are not	forthcoming	in the office files.		
1876-77 ...	98	105,649	61	21,329	552	45,495	711	172,473
1877-78 ...	127	135,611	34	7,979	312	20,644	473	164,234
1878-79 ...	133	133,299	17	4,627	340	18,759	495	156,685
1879-80 ...	124	140,796	41	9,614	467	24,461	632	174,871
1880-81 ...	126	158,543	122	15,580	471	37,460	719	211,583
1881-82 ...	128	158.172	45	4,991	335	26,049	508	189,212

No. 14.—*Statement shewing the number and value of suits disposed of in the Civil and Revenue Courts for a series of ten years.*

Years.	Number of Suits disposed of in the different Courts.													
	Ordinary Suits.								Small Causes.					
	Village Munsiffs.	Revenue Courts.	District Munsiffs.	Principal Sadr Amins.	Judges of Small Cause Courts as Principal Sadr Amins.	Civil Judges and Judicial Commissioners.	Total number of Suits.	Total value in Rupees.	District Munsiffs, Assistant Agents and Assistant Commissioners.	Principal Sadr Amins.	Judges of Small Cause Courts.	Civil Judges and Commissioners.	Total number of Small Causes.	Total value in Rupees.
								Rs.						Rs.
1873	2,377	41	3,318	...	20	27	5,783	25,85,787	3,445	...	724	4	4,173	1,60,383
1874	2,885	54	3,529	...	18	6	6,492	6,89,291	4,283	...	427	...	4,710	1,61,857
1875	2,522	135	3,358	...	15	6	6,036	6,02,708	3,87 9	...	348	...	4,227	1,48,470
1876	2,357	191	3,244	...	11	5	5,808	5,71,335	3,773	...	431	...	4,204	1,43,296
1877	2,606	102	3,113	...	10	6	5,837	7,11,103	4,102	...	...	...	4,102	1,30,458
1878	2,071	62	3,606	...	...	8	5,747	6,18,711	3,687	...	...	...	3,687	87,621
1879	2,655	70	3,899	...	...	36	6,660	7,57,493	4,72 7	...	...	...	4,727	1,23,900
1880	2,752	163	4,324	...	...	70	7,309	10,25,286	4,781	...	...	...	4,781	1,60,621
1881 *	2,467	176	4,119	..	...	25	7,787	7,60,302	4,575	...	...	...	4,575	1,02,434
1882 *	2,369	217	3,842	...	...	37	6,465	6,80,175	3,769	...	...	...	3,769	85,543

* The figures entered against the last two years represent the number and value of Suits instituted.

No. 20.—*Statement shewing the Receipts and Expenditure of the several Municipal Commissions in the Kistna District for a series of five years.*—(Contd.)

Years.	Municipal Towns.	Receipts.					
		Fines.	State contribution.	Balance.	Miscellaneous.	Other receipts and advances recovered.	Total.
1877-78.	Masulipatam ...	958	...	720	1,087	3,038	21,747
	Guntúr ...	531	...	569	383	1,754	25,264
	Total ...	1,489	...	151	1,470	4,792	47,011
1878-79.	Masulipatam ...	1,284	...	228	330	10,145	33,000
	Guntúr ...	1,025	71	1,597	574	5,375	26,606
	Total ...	2,309	71	1,369	904	15,520	59,606
1879-80.	Masulipatam ...	842	...	160	370	19,145	45,162
	Guntúr ...	713	51	1,762	963	13,548	36,656
	Total ...	1,555	51	1,922	1,333	32,693	81,818
1880-81.	Masulipatam ...	961	76	294	1,001	11,484	40,411
	Guntúr ...	388	...	1,606	1,386	8,271	33,986
	Total ...	1,349	76	1,900	2,387	19,755	74,397
1881-82.	Masulipatam ...	846	...	75	1,236	1,3211	42,795
	Guntúr ...	382	...	5,310	1,151	32,65	33,628
	Total ...	1,228	...	5,385	2,387	16,476	76,423

20.—*Statement showing the receipts and expenditure of the several Municipal commissions in the Kistna District for a series of five years.*—(Concluded.)

Years.	Municipal Towns.	Expenditure.							Balance.
		New works.	Repairs.	Conservancy.	Police.	Establishment.	Miscellaneous.	Total.	
1877-78.	Masulipatam ...	429	1,817	4,656	...	2,215	13,657	22,774	1,027
	Guntúr ...	1,493	1,231	7,321	...	1,913	11,709	23,667	1,597
	Total ...	1,922	3,048	11,977	...	4,128	25,366	46,441	570
1878-79.	Masulipatam ...	1,743	2,424	6,693	...	2,514	19,466	3,2840	160
	Guntúr ...	2,521	1,604	71,88	...	2,245	11,386	2,4844	1,762
	Total ...	4,264	4,028	1,3881	...	4,759	20,852	57,634	1,922
1879-80.	Masulipatam ...	1,009	11,911	6,119	3,666	2,901	19,556	44,868	294
	Guntúr ...	2,125	2,051	7,255	2,219	3.057	15,513	32,220	4,436
	Total ...	3,134	13,962	13,374	5,885	5,958	35,069	77,088	4,730
1880-81.	Masulipatam ...	2,552	8,849	5,430	3,065	2,953	20,552	40,336	75
	Guntúr ...	3,344	1,411	7,624	2,928	3,082	15,597	28,676	5,310
	Total ...	5,896	10,260	13,054	5,993	6,035	46,149	69,012	5,385
1881-82.	Masulipatam ...	3,944	5,062	4,997	8,021	2,466	16,131	40,621	2,177
	Guntúr ...	2,755	1,228	6,702	2,917	2,616	15,375	31,593	2,039
	Total ...	6,699	6,290	11,699	10,938	5,082	31,506	72,214	4,029

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